

A worke entytled of
olde god & the newe
of the olde faythe & the newe,
of the olde doctryne and
p newe / or orygynall
begynnynge of
Idolatrye.

Rade most gentel reader,
for many & diuers causes
this moost goodly boke
excellent and notable in doctrine
& lernynge: that y mayst knowe,
wherunto y oughtest to torne y
what to beholde, what to beleue
in this so greate dyslencion of all
chrystendome, and in this so vn
quiet & troblous estate of comen
weales / fare well in our lord.

¶ fore



Wke how per
upsthe a foole
I am, mooste
gentil reader
(but what cā
I be els, but a
fole) I do am

bypously set my name befoze þ
boke, bnto which þ authoz hym
selfe and maker of it thzough hu
milite and mekenes dyd not put
his name : for if I were the very
father of this boke, as I am but
only the instructour and teacher
to hit, in as moche as I haue
taught it to speke latyne : lord
with howe goodly and glozious
titles (so gredy of glozy and re
noume am I) wold I garnyshe
it and set it forth : entitlinge it
either The goldē cheyne, oz elles
the myne of heuen, oz elles the
floure of floures, oz elles the rose
of



of roses, of the moost cunnyng
 mā Hartmāⁿ Dulichⁱ, maysted
 of the feuen lyberall sciences and
 an excellent Doctour of diuinite,
 (& then to shewe myn hublenes
 & lowlynes, I wolde adde these
 wordes though vnwozthy) But
 to take this busines, and labour
 of translatynge this woꝛke into
 latyne, I was moued, because
 of the excedinge greate goodnes
 and vtilite of the boke it selfe: to
 the intent that it, being taught to
 speke latyne, myght in what soe
 euer places it shuld walke abroad
 in the woꝛlde: be so moche the
 better welcome, and myght the
 soner wynde it selfe in to the fa
 miliarite and fauour of all men.
 For there are some men, whiche
 hane moze delyte and pleasure in
 latyne woꝛkes: and as for the
 woꝛkes made in þ bulgare tong
 they

they do little lette by, as thynges
beinge of lesse weight and value,
And this I dare be bolde to say,
that scantly hathe there ben any
better boke then this put forth
& sent abroad in these troblous
tymes & in this greate vnquiet-
nes of comen weales, whiche is,
no doubt, moſte worthy to be
redde of all men. And to thentēt
that it may in the fronte and be-
gynnyng appere, what is con-
teyned in the innermoſte partes
of the ſame I wille couche with-
in a narrowe robe this large
and longe treasure, which lyeth
hydde, and as it were buryde in
this boke. The ſumme & effecte
of this worke is this, It decla-
reth that þe begynnyng of Ido-
latrye did ſprynge and ryſe of the
philosophiers, whiche through
manifold diſſenſions have co-
uered

The ſumme
and effecte
of this
worke.

tiered y^e scriptures, & through y^e
 fraudes of Sathā haue brought
 forth the newe goddes. It sheweth
 in the meane season the ruyne &
 Decay of the flourishinge Empier
 of the romaynes, and howe the
 Cytie of Rome, the ladye and
 maystres ouer all y^e world, was
 made a praye to all natiōs, And
 howe at the laste by Justiniane
 it was restored from ruyne and
 decay, from whense cam also the
 ryches of the Chirche, at the cō-
 mynge of whiche Ryches forth
 with the boke of the gospel was
 closed and shute vp, And the bis-
 shops of Rome in stede of euan-
 gelicall pouertye begane to put
 forth the theyr hedes garnysed wth
 thye crownes, After that it folo-
 weth forth with, by what begin-
 nynges the primacy and pzeemi-
 nence of the pope of Rome came
 first

first bp, and howe by his power
 & myght the noble empyre of the
 worlde was brought frome the
 Romaynes to the frenshe men/
 & last of all, how and after what
 maner, by the craftye and subtile
 meanes of a certaine pope beyng
 of the famylie and kinned of the
 most noble dukes of Saxonye,
 it was translated from y frenshe
 men to the Germaines / where
 beganne fyrst the forme & maner
 of electynge of the kynge of Ro-
 maynes by the seven Prynces of
 Germanye, whiche are called the
 Electours . Then after y Rome
 had wdrawen their neckes from
 vnder y yoke & domynion of the
 Empour, whiche the popes dyd
 feare, forthwith y popes beyng
 instruted & wel armed and made
 myghtye & stronge w the ryches
 of y Chyrche, dyd breke in violēt
 ly

Spence
ly in to þ kyndomes of þ woꝛlde
takynke in to bothe their handes
the materyall ſwerde, the ſheder
of blode, in ſtede of the ſpīrytuall
ſwerde, wherof cometh the cur-
ſed natyuite & byꝛthe of the lawe
called canonycall, whiche (Oh
good loꝛde) how lytel canonicall
that is to ſaye how vnrulie is it.
what nedeth me to make manye
woꝛdes: thou ſhalt here perceiue
very playnly the begynnynge, the
pꝛgreſſe, & eꝛcrease, & the dominiō
of that ſtrumpet clad in purple,
which holdeth in her handes euē
yet ſtylle a golden bowle full of
blaſphemies agaynſt almyghty
god, w the whiche ſhe maketh all
men dꝛōken. Thou ſhalte ſe, alſo
howe vndꝛe the tytles & name of
holy fathers, thoſe religiouse p-
ſones haue gotten & occupied the
tyꝛāny of the woꝛlde, whome w
greate

Monachi,
Solitari & re
ligio^s men.

grete iniury & wronge doubtles,
we do call Monachos eyther be-
cause they are not in the worlde,
whan in very dede the worlde, &
is to wyte Enuie, Couetousnes,
& suche other monstruouse byces
are in no place moze byolent and
strong than in Monasteries and
the houses of religeouse psones,
eyther elles because they be soli-
tarie, whā in very dede thei haue
so mightely & strongly woūde in
them selues, (as it were pestylēt
and myscheuous baynes) i to all
the mēbres & lymes of y^e worlde,
that they are dreed & feared both
of all Empours & Prynces, yea
and also of the pope of Rome be-
yng yet moze myghtye than all
the sayd Emperours & Princes,
which sayd pope hathe set rōūde
aboute hym selfe a garde of these
stoute chaumpyons, to thentent
that

that he wolde be taken of vs euē
 for Chryst hym selfe. Thou shalt
 also fynde here & pceyue the cur-
 sed & vnglacypous craftes of rely-
 gious psones, theyr monstrous
 habytes, & also fro whens came
 so many thousandes of names/
 whatte is mente by Thomasys
 Dooue, by Dornynykes starre, by
 Fraūces woundes, the dyuersites
 and vices of ordres are here dis-
 praysed and rebuked / there is al-
 so set forth the offyces of
 Bysshopps, and of abbotes / and
 the pompes, the maners, and
 the abuses of preestes, namely of
 greate prebendaries & canones.
 Besydes this the ceremonies are
 here iudged and sette forth: and
 the hurte y is in them, is pyked
 oute / and what good is in the,
 here it is shewed. Brievely religi-
 ous and this our christen lyf are
 here

here so tried that thou mayst per-
ceyue the Deceyte clokede vnder
them. Here I do wittingly passe
ouer many thynges, lest I shuld
make suche a prologue, where
by some might fynde y default,
that hit were lenger then is the
hole worke, for as moche as in
this worke the hole narration is
meruelous compendious, beyng
deruyed oute of the veray owne
proprie fountaynes, Deducynge
all thynges by a very godly ordre
of hystories, so freely, wysely,
& so plainly that the Authoz him-
selfe of this worke (who euer he
be) may be accompted & taken as
another Brute, which did reskue
& delyuer the chrystyan lybertye
beynge beleaged roude aboute by
tyrannous lawes & brought out
of the ryght shape in to a certayn
Iudaycal supersticion & bondage.

In

In the secōde parte of this boke
 (for all þ afoze reherfed thynges
 are in þ fyrste parte) the Authoꝝ
 dothe shewe, what god is, & hiꝝ
 worde: that men myght come to
 the knowlege of the bothe, what
 faythe is, & what hope & charyte
 are, whense we sholde seche & de-
 syre our helth & saluacion, and in
 the mean season he putteth forth
 and sheweth merueilous goodly
 counsailes, by whiche the chryste
 relygeon maye be suckered and
 holpen, whiche is soze sycke and
 accombred with superstycyons.
 He vttereth & setteth forth befoze
 vs þ trouth, as it is, most sylple &
 playne / and therfore I thought
 it best, to vse in this my transla-
 cyon semblable maner of oration
 and speche, & not ony such which
 sholde set forth it selfe gayly to þ
 sale, with craft & colours depely
 sought.

sought. I haue translated it wel
 nere worde for worde/to thentet
 that þ oꝛation sholde kepe it selfe
 within þ dāmes of his oꝛygynall
 ronnyge nothyng at all out of
 the bankes & þ I wolde neyther
 adde neyther put to ony peece of
 myne owne clothe to the naked
 truth/ noꝛ yet deminyſhe & breke
 away ony peece of þ ſame. Thou
 haſt no cauſe therfoꝛe/ reader/to
 be offended/though ſome thynges
 here do not ryghtly fall in to
 theyꝝ owne mete claufes and ſen
 tences/ oꝛ though ſome thynges
 do gape wyde/ and do not ſoyne
 very cloſely togyder: ſeynge that
 I dydde not regarde noꝛ had re
 ſpecte/ how eloquently I coulde
 traſſlate this boke: but how faith
 fully & truely I coulde do it: foꝛ
 as moch as it is a worke ſo excel
 lently vertuous & godly/ and alſo
 erudyte

erudyte and clerkely that neuer is
 one of the pyllers of the chyꝛche
 (as they call them) who euer he
 be / nede to be a shamed of it / the
 cōtentes wherof wolde to god y
 the hole woꝛlde not onely wolde
 rede : but also wold i theyꝛ myn-
 des empꝛynte / and that they ac-
 coꝛdyng to the councelles of it /
 wolde oꝛdꝛe the publyk state / so
 that there were nothing wherof
 we myght repente vs gretely of
 this our tyme / both lerned men /
 yea & also vnlearned persones do
 euery where make woꝛkes being
 moeued with sondꝛy affections /
 but to speke of a woꝛke / whiche
 dyd so wysely / & so playnly and
 boldely / saye the tꝛouth at large /
 that euen y very aduersaries are
 constreyned & compelled to con-
 fesse & graunte all thynges to be
 very so / and none other wyse / I
 neuer

neuer sawe ony as yet botherto.
 The worlde is all oute of quyet/
 and sore brosed & troubled with
 greate dissencyons and stryues/
 that a man in a manner / can not
 knowe / whether he maye torne
 hymselfe / by the reason hereof &
 in the steede of Idolles: Christe
 hym selfe is restored agayn vnto
 vs / and in þ steede of the lawe: is
 restored grace / & for the fleshe is
 restored the spyryte / & in steede of
 ceremonies: the true honour and
 worshyppe of god / & in steede
 of grosse & carnall woꝝkes / are
 restored the very woꝝkes of god:
 whiche are to beleue in hi whom
 the father hath sent / as it is wry-
 ten in the sixte chapitre of Iohn.
 All which thynges we are nota-
 of vs able to take and perceyue:
 and hereof are ryxen so greate dis-
 coꝝdes and debates. But by that
 tyme

¶

tyme that thou haste ones redde
this boke / thou shalte withoute
doubte vnderstonde & perceyue/
what thou oughtest to regarde/
& what to beleue / & wherunto to
lene and truste: so that it maye be
plainly & vtterly to the in þe stede
of a certayn squyre or rule / accor
dyng to whiche þe mayst directe
thy mynde in these so grete trou
bles and vnquietnesse. For it sheweth
vnto þe / christ & his worde:
vnto the gloze and vyctorye of
whom I pray god it maie turne
what soo euer is wyrtten: for all
other workes / what thyng els
are they but folishe vanitees and
very tryfles be they neuer so elo
quently and connyngely made.
The studie of many men whiche
do wyrtte & make workes now a
dayes I do commende & allowe/
but the ambycyon of theym and
theyr

theyr greedy Desyre of glōrye and
 prayse I do hate & abhoire, na-
 mely of them which do so direct-
 ly fyghte agaynste the gospell /
 which budoubtedli haue through
 the grace & fauoure of god: very
 valyaunte & stoute capteynes &
 as it were certayne Annyballes /
 wherupō y side & parte of the po-
 pe fo Rome / there are many lych
 as were in olde tyme / Sēproni⁹
 Flamyni⁹ & barro yea & farre ex-
 cedyng & passyng all these sayd
 psones in temeryte & ignoraunce /
 let Chryste be Judge. Fare well
 good reader & loke wel bpō this
 worke: for to thy profyte and
 behofe it is made / y. xxiiij.

Daye of Februarye in
 the yere of our
 lord god.

A thousande five. C. twenty and
 thre

1.
The pzeface in to the woꝝke en-
tytled of the olde god, & the new
god/of þ olde faythe & doctryne,
and of the new faith & doctryne.

The grace and foꝛtytude oꝝ
stꝛengthe of the loꝛde be
vnto all Chꝛyſten men in
Chꝛyſte: and vnto thoſe that are
ſeduced and doo erre, a retourne
agayne in to the right waye: and
vnto the blynde & obſtynate and
harde herted pharyſeys, a foꝛe-
warnyng of the terryble & dred-
ful iudgement, and knowlege of
the vnmefurable & infinYTE good-
nes of god in Chꝛiſt Jeſu, Ame.

As moche as the ſwoꝛd
ſente downe frome heuen
(whereof our loꝛde dothe
ſpeke in the .x. chapytre of math)
hath in this our tyme renewed

B. j.

it selfe, and is now come forth
free & naked from the couert of y
close scabert / wherin it hath ben
longe hyd, (that is to wite, from
wozldely wysedome / from tradi-
cions of men / from ceremonyes /
frome counterfet and dysguyfed
holynes) but yet beyng through
dust & longe beyng vnoccupied /
vnbright and defiled with ruste.
Our lord Iesus chryste pytieng
this condycyon and state of that
swerde, whiche he had many ye-
res agoe deliuered and betaken
to Paule, and to the apostles, to
ouercome and subdue y myghty
scepters of kynge and prynces,
& y Emperers of darkenes: hathe
nowe agayne comended and be-
taken the same swerde vnto his
woyrtē & electe Captaynes & myne-
sters: which being drawen forth
and rydde oute of the scabarde:
forthwith

forthwith at the begynnynge of
the furbryshynge and scourynge
out of þ rustye spottes afore ga-
thered, sodeynly do breake forth
and spreade theym selues abrode
mystes of all maner kyndes and
sortes, þ is to wyte of þ worldly
wyse men / of proude ryche men /
and men of power / of couetous
men / of the seruaūtes / of lechery
and bodely luste / of counterfeyte
and fayned relygion / & the deuyl
hym selfe also, whiche beyng a-
gayne adzedde and stondynge in
feare of hym selfe to take hurte &
to be ouercome, dothe coueyte &
despere the olde wycked and vn-
gracyous peace, the quyet and
peaceable seate of his power in
hypocrisye, dothe loke aboute to
Embassadours / and by pertyes,
by his frendes, for ayde and soc-
curre; wherfore the hydde and
secrete

secrete treasures are now opened
& shewed / þ is to saye, where as
aboue certeyne hundzeth yeres a
goo, kynges, prynces, lordes, cy-
ties, ryche men, euen vntyll this
daye haue gyuen lyberall gyftes
to the honourynge and woꝛshyp-
pynge of god, as chyrches / Mo-
nasteries / benefices / prouynces /
castelles / byllages / tythes / lyber-
ties / & suche other thynges, we-
nyng þ thereby highe reuerence
doth come to god / which goods
of the chyrche are now graunted
to þ sonnes of kynges & prynces
foꝛ this entent and purpose, that
they also shold be of those partes
and sydes / and the same goodes
also are gyuen in the stede of sty-
pende and wages vnto the pesty-
lent and myscheuous flyees and
locustes of Aegypte: foꝛ by this
meane (as they beleue) they shall
close

close by agayne þ feareful swerd
 in his sheeth or scaberde, and shall
 obteyne and get our olde peace/
 but the glyttrynge bryghtnes of
 the fyery swerde, hath so perced
 & entred in to the eyes of many
 mens hertes, þ stryfe is spronge
 & rysen well neare in all the erthe
 the sone rysynge agaynst his fa-
 ther/ and the doughter agaynst
 her mother / & all the hole house
 beyng in a styre & grete unqui-
 etnes, & euery one in others top/
 throughe dyscorde and debate.
 Besydes this the colleges of the
 men of the chyche, & the partes
 of the religious persones, which
 are excellently learned and wyse,
 holdynge theyr peace, as yf they
 were dumbe, and theyr speche ta-
 ken frome them: the symple and
 vnlearned comynalte do enserch
 the depe & merueilous mysteries
 of

of, god and speaketh theym after
dyuers wayes to and fro: wher-
of is rylen a puerbe amonge ma-
ny men, I take parte with þe olde
god, the olde faythe, and the olde
doctryne / I wyll beleue as my
father, and mother, & myne aun-
cesters haue beleued / and eyther
of the partes wyll accuse þe other
of errour and iustifye theym sel-
ues and shewe the ryght / all the
whiche thinges haue constray-
ned me to gyue knowlege, bresly
what is eyther the olde god or
the newe, and by the course of
holy scriptures and of histories
to gyue comen instructyon in all
suche maner questyons and con-
trauersyes or stryues / by þe mean
of whiche instruction euery man
beinge not of a stubberne nature
& of obstynate maners myght þe
soner waxe wise & amede / & that
no man

no man shold bynde hym selfe to
 contencions and false vnderston-
 dyng of the manyfolde honou-
 ryng and worshippinge of god
 as a bayne, a corrupte, and hurt-
 full thyng, of no value & an ob-
 scure & darke thyng, and y we
 myght folow streight & dyrectly
 the scripture of god, & that accor-
 dyng to it as to a rule, we shold
 direct our selues & all our dedes,
 and that we sholde searche out y
 curnell or inner meate of y scrip-
 tures / betakynge the chaffe and
 the huskes therof to the wynde.
 Nowe in this booke is shewed
 the berye orygynall fountayne &
 sprynge / out of the whiche dyde
 yssue our banysment in to this
 vale of wretchednes and mysery
 and how that blyndnes and the
 malygnyte of synne in vs dyd be-
 gyn and sprynge of y incredulite
 and

and vnbelefe of our fyrste father
Adam, out of whiche as out of y
rote all Idolatrie hath growen
and spronge vp. Cōsequently in
this boke is also shewed & reher-
sed by the hystories the veray be-
gynnyng of all maner supersty-
cion in the worshyppynge of false
goddes / and whereby Lucyfer/
Belus / Dallas / Iuno / Venus /
Saturnus / Jupiter / purchased
a gate to them selues the names
of goddes and goddeses. Then
afterwardes is shewed y blynd-
nes of the Jewes after the Pas-
tynte of Chryste, impiete of phi-
losophers, and y peruerse & cor-
rupte vnderstondynge and mys-
constrynge of y scriptures vsed
of heretykes. Laste of all is shew-
wed, how throughe the sleyghte
and deceyte of the deuylles, that
proude creature whiche we doo
nowe

no to call the pope, hath ben ex-
 alted and aduanced aboue god,
 euen diuine honours beyng de-
 creed to the same pope by þ most
 pestylēt host of flatterers, which
 fyghte vnder hym as theyr cap-
 tayne / frome the whiche pope as
 frome the hed of abused power & ^{the pope}
 auctoryte, the multytude of er- ^{is hedde}
 rores haue descended in to all the
 bodi of the whole worlde, Christ
 beyng well nere soo put oute of
 place, and brought out of mynde
 þ he is in maner moze vnknowē
 to vs, then ony straunger. And
 in the Chyrche of Rome (moche
 after the fashone that was in the
 olde tyme vnder the seendes) are
 bled diuers ceremonyes & straū-
 ge & marueylous worthyping
 of god, whiche knowethe none
 ende of baryete and sundrye fa-
 shons / which thynge is open for
 every

euery man to se. It sheweth also
how Rome doth cōfyrme / dothe
condempne / dothe iudge all thyn-
ges / so that a man maye not w-
out good cause call it in to tryall
and Judgemente / whether he p-
no we reygne at Rome / be An-
tychryst / or els we ought to loke
for some other Antychryste here-
after to come: seynge p this man
in all poyntes p is to wyte bothe
in his doctryne and also in his ly-
uynge / is farre disagreynge & in
maner clene contrary to the doc-
tryne and lyfe of Christe whiche
bothe hys selfe & also his apostles
dyd neyther teache so / neyther
yet dyd haue ony suche thynges
in vse: but dyd forbede, and also
dyd curse suche maner doctrine,
and suche rytes or ceremonies.

CThe fyrst booke.

that

That there was a deptyng
 and deuysion made euen
 frome the begynnyng of
 the worlde, forthe with as sone
 as reasonable cratures, receiued
 lyfe: the nature of aungelles do
 euidentlye declare / for parte of
 them dyd folowe god and parte
 of them dyde departe and fall a-
 way from god, makynge a newe
 god to theym selues, that is to
 wyte lucifer / man in earth, (for
 of Adā forthw brake forth Abell
 & Cayne two sundrye & dyuers
 ways: i to which al theyr posteri-
 te haue entred & do euē yet walke
 in they & so shall walke euen to y
 worlde ende) dyd serche out hygh
 actes / now if we do rede the olde
 hystories, as manetho amōge y
 Alegeptions / Berol^o y hysto. of y
 chaldeis / Mocho^o & Esti^o of y sy-
 ryas / Heliud^o & Joseph^o of y Je-
 wes / and ty

In y boke
 of Genesis
 and thoro-
 ughte out
 the Bible.

and Tytus lvi⁹ of the Romay-
nes: then do we fynde most sure
and vndoubted, & also most true
tokens, that all men of all tymes
haue ben bothe in other thinges,
but most specyally in the honou-
rynge & worshypppyng of god,
maruailously disagreing & stify
contrarye one to another / in so
moche y^e euery londe and regyon
hath deuyfied & ymagyned to it
selfe a propre & a newe & straunge
god, not herde of before. ¶ The
fyrst origynall cause of so many-
folde & dyuers goddes, was the
incredulite & vnbelefe of our first
father adā. For after y^e eternall
& the verye god had shewed hym
selfe vnto Adam, & he had gyuen
lytel credence to the word of god
he came therfore in to iobedyce,
which was y^e occasiō of his hed-
longe fall: for in the mean season
when

7.
whē he dyd not fere god by faith
& belefe, he dyd searche out thyn-
ges pteinyng to his owne selfe,
that is to wyte, p̄ he myght get
the cōnyng & knowlege of good
& euyl, trusting p̄ therby it shold
haue come to passe, that he sholde
haue bē made like vnto god: then
sodenly the lord god dyd reiecte
hym & cast hym of as one beyng
an vnbeleuer, & as one beyng dis-
obedient vnto his cōmaūdment.
Therof hath dysfydence or vnbe-
lefe, & wantonnes, and temeryte
entred in & possessed al the lōdes
of Adam, out of which we all se-
li wretches do crepe forth, & that
nature we haue all the mayny of
vs sucked out of the brest and bo-
some of our mother Eue, with so
greate vyolence and myght that
all wee men and women are by
the comen p̄gresse and course,
gendred

what origi-
nall syn is.

not
3.

gendred & brought forth indyffy-
dence, & vnbelefe as saynt Paule
sayth i his epistle to y Ro. Ther-
foze aft myn opiniō & Judgmēt,
origynall syne is none other thyn-
g then incredulyte oꝝ vnbelefe, and
wytychyng oꝝ rebellion & disobe-
dyence against god, which coeth
wth vs in to this world. Therfoze
the offerynge bp of sacryfyces in
the lawe of nature, & Circūciston
in y lawe of moyses, & Baptisme
in the lawe of grace, are certeyne
dyuers tokens of belefe towar-
des god i which men haue sayth-
fully & boldely excercysed theym-
selues to sayth to the sygnifyca-
cyon and betokenyng of the in-
warde man beyng obedyente &
gyuynge credence to the wordes
& pmyssē of god / for y sygne and
tokē wout faith & belefe is bayn
& vnprofitable / & when y sygne oꝝ
seale

8.
Seale & marke of faith which was
imprynted in vs by the inuocaciō
of the name of god, doth come to
our mynde & remēbraūce: thē we
ought euermore to take an occa-
sion from the innermost desire of
our herte to gyue credēce, & to gy
ue thākes vnto ȳ exceedyng grace
of god giuen vnto vs, and to his
most benygne & liberall pmysses.

For the greatest of all sacrifices
is a ryght & true chrysten fayth:
which after ȳ ȳ hast excercised, ȳ
doest verily a pfytable worke, &
doest not widder & dry vp w ydel
nes as certeine blynd psones do.
yf Adam had verily belyued the
word of god: he shold neuer haue
fallen, vpon whō ȳ Justice of god
(& not vnwortheli) toke vēgeāce
& punyshement / ȳ same puerse &
corrupte nature of vnbelefe & dis
obediēce of our fyrst parēt, al we
his

1.
The fyrste
begynne
of Idoltrye

2.
The fyrste
greece or
Egyppe.

3.

his offsprynge haue taken and re-
ceyved as our inherytaunce every
one after other: so þ comenly na-
ture guydyng & ledynge vs ther
vnto, we are in all thinges holdē
wth the loue of our owne selues / &
our owne thynges we doo seche
magnyfy & aduaūce / and do pre-
ferre theym afoze al thinges, and
of our selues do forme and make
as it were a certeyne god / so dyd
Cayne preferre hym selfe befoze
his brother Abel, and dyd byelde
þ fyrst cyte, called Enoch & made
hymselfe a kynge / so also Mem-
b^rothe beyng p^roude and highe
mýded began to byelde þ p^roude
kyngedome of Babylon / soo sen
the kinge of þ assyrians, graūde
father to Abraham, dyd byelde þ
fyrst tēple of Idolatrie, settynge
fozth mē for to be honoured in þ
bede of god / not long after whē
Belus

9.
4.
Belus the sonne of Nembrothe
had governed Babylon and all
the kyngdom of Assiria wth mer-
uaylous peace and trāquillite by
y^e space of thre score and fyfytene
yeres: Ninus y^e sonne of Belus,
willing to gette y^e fauoure of y^e
people, & glorie, dyd sette vp an
ymage of his father very cun-
nyngly and woꝝkemanly carued
vpon an high pyller, in the myd-
des of the market place, p^{ro}noun-
cinge and openly declaring it to
be a certayn sanctuary & place of
refuge, y^e who soeuer, of what so
euer trespase oz cryme they were
gyltie, dyd r^{un}e for socoure vnto
that ymage, they sholde be safe &
vntouched, and delyuered. Into
the which ymage anon after, the
old serpent lucyfer dyd enter gy-
uing oracles and answeres vnto
men: by y^e reason wherof y^e Assi-

C. j.

rianes

Beel & syne
newe god.

bel continue
ed. 1500. y^{ea}rs

The thre
goddesses
of Paris.

6.

rianes and the people of Babylō
beganne to worshyp a newe god
called Beel. After the deathe of
Ninus forthw came Beel in vse,
and by succession and processe of
tyme Beel was taken for a very
and an olde aūcient god / which
Beel contynued afterwarde in
babylon by the space of fyftene
hundreth yeres, as long as that
proud kyngdom dyd stonde vn-
destroied. Pallas. Juno. Venus
appered vnto Parys the son of
Pryamus the kyng of Troye /
whyles he was a slepe, as vnto a
Judge which of them was most
excellent in beaute: vpon whome
the yonge man was so meruayl-
lously inamoured, & both & yma-
ges of theym were set vp in chur-
ches, & also & pvery Images sel-
ues / which dyd speke & gyue an-
swers by & fraude and deceite of
the

the serpent, were accompted and
 taken for goddesles. Saturnus Saturne.
 beyng a verye wyttie & also a di-
 ligent & good husbandman pur-
 chased & gate to hym selfe suche
 lawde & prayse among men: that
 whome they toke for a kynge in
 his lyfe tyme, the Image of him
 after his deche they dyd worship
 as the god of the erthe. Iupiter.
 the son of the saide saturne in the
 Ile of Creta enclyned & prone to
 plaie at the dyesse, beyng also am-
 bycyous & despyous of honoz, & also
 an hozemonger, for to purchase &
 get to hy selfe most hyghe honoz
 & worship, spent largely moche
 golde & syluer, & gaue excedynge
 great rewardes, specyally about
 y deceiuyng & wynyng of yong
 women, which were excellent in
 beaute and fayrenes, whome he
 dyd begyle thurgh dysguysyng
 of

9.
The cause
of idolles.

of hym selfe, in many sundrye ap-
pelles, & so apperyng in dyuerse
lykenesses: of the whiche slepyght
and crafte Duyde took the occa-
syon of wytyng his boke entyt-
led, Metamorphoses. And the
same Juppyter also after that he
was deptyed from this lyfe, was
called by the name of god: and in
pcesse of tyme was made an olde
god. Sēblably maye we reherse
al y goddes of blynde antiquite.
For who so euer was notable/
whether he were a kyng, as Be-
lus, or elles a coueytous man as
Saturnus / or elles ambycious,
as Juppyter / or elles a cruell and
bloody tyrante as Mars / or elles
wyttye & eloquente as Vallas &
Mercury / or elles gyuen to vo-
luptes & pleasures of y body, as
Vlen & Driap / or elles drunken
& ouercomē w wine, as Bacch /
or elles

oz els a sothfayer & teller of thyn
ges after to come, as Appollo/
oz els a wyse & cōnyng hunter,
as Dyana: bzeefly what so ener
notable, spexyal, & synguler thȳg
they dyd fynde to the vse & pfyte
of men therof they got the name
of a god. Thē as sone as þ yma-
ges of suche excellent men oz kyn
ges were set vp in the steepe of a
god: the deuyl entred in to þ said
Images, playenge mastreyes in
these stockes, other whiles castig
forthe fyere, oz elles makynge &
causynge dreames to men, that if
they wolde laye sycke & dyseased
persones afoze this oz þ Image,
and wold kyl some beaste, & offre
it vp i sacryfyce to that god, they
that were diseased sholde receyue
theyr helthe again: by this crafte
& meane was Idolatrye begon,
and also contynued & encreased
amonge

Diana

The crafte
and deceipt
of þ deuyl.

among them of y old tyme. After
terwardes i so gret a multytud,
& as a man wolde say, an host of
dyuers & sundry goddes, every
kyng, when he shuld goo forth
to make bataylle, chose hym out
a god, some one, some an other
(as diuerse mē are of sundry ap-
petites & affections) suche a one
as they thought mete for theyr
busines: as for example, the god
Mars, or the goddesse Bellona,
(I take record of the Capitalie
house in Rome, which was full
of diuerse goddes) to whom he
wold make sacrifice, and whose
cōsailles or oracles & answers
he wold take. Another desyring
a yonge woman to his wyfe, &
y a faire & a well fauoured one:
worshipped venus. The husbōd
man, y was greedy & desyring of
corne and fruytes of the earthe,
dyd

dyd honour & made his prayers
 to Saturnus: lyke wyse as he y
 was sycke & diseased, dyd make
 his prayers to Appollo, for y re-
 couery of his helth / And they y
 were desirous of sapience & wil-
 dome (as the grekes) dyd pray
 vnto Dyana or Pallas whiche
 goddes and goddeses had euery
 one of them theyr owne propre
 prestes / which dyd comen w the
 pdigious & wunderfull ymages,
 as interpretours of theyr myn-
 des / vnto which prestes the co-
 men people both men & women
 dyd resorte to take instruction of
 bynging & offeryng sacrifices &
 gyftes to the god: & so one londe
 after a nother fallyng from the
 worshypping of very god, wold
 haue a pppe god of theyr owne,
 whom they supposed to be more
 mighty & puissaunt then all other
 goddes /

The prestes
 of the gods
 called Fla-
 mines.

The temple
of Diana
within the
cite of E-
phesus.

2062
years

goddes / wherefore þ holy pphet
Helias dyd mocke & scorn þ god
des Baal, & theyre foure hundreth
prophetes, And hereof also the
Ephesyons were proude of the
moost noble and famous temple
of Dyana, whiche was rekened
amonge the meruayles & wūder
ful woꝝkes of the woꝝlde, which
thyng was vnto many men an
occasyon of entryng in to theyre
prouynces, brekyng the goddes
all to gobettes, because the god-
des beyng egal in goodnes, thus
dyssencion and stryffe amonge
theym selues, dyd warre eche to
destroy other. And this supersti-
cion lasted and cōtynued aboute
the space of two thousande and
thre score and two yeres, before
the comynge of our loꝝde Jesu
Christ. But after þ the loꝝde and
king of gloꝝie, þ son of god came
doꝝne

do come from heuen, from the bo-
 some of his eternall father vnto
 vs wretched & blynd synners, to
 take vpon him selfe the nature of
 mankynd: than was there a byr-
 del cast vpon these couerfayted,
 & forged, & newe goddes (which
 yet in theyr tyme were amonge
 me accompted for olde goddes)
 and a marke was presyred & set
 vp, y they sholde not frome thes-
 forth so myghtely haue dominio
 & rule ouer the worlde, that the
 scripture shold be fulylled. capi.
 xiii. And Christ Iesus began to
 teache man kynde, that the verye
 eternal god, & the old god, which
 was afore the begynnyng of the
 worlde, was to be acknowleged
 and to be worshypped in spyryte
 and trouth / by the reason wher-
 of in diuers and many places the
 temples decayed and fell downe,
 the

Christe Ie-
 sus the van-
 quisher of
 idolatrye.

the ymages at the commynge of
the trouthe of Chryste / waxynge
dumbe, & the pphesyenge spyrite
oz bzeath of the caues oz Denness
wearynge out and banyshynge
away, & the might of the chrysten
fayth and relygion encreasynge
and waxing stronger & stronger.

The cause
of the perse-
cution of
chryste men.

This thynge coulde not the olde
serpent abyde & suffre, to see him
selfe thus to growe all together
into contempte: he dyd therfore
conspyre & spake to the prestes of
þ false goddes (which were cal-
led flamines) þ they shold chace
and dryue chrysten people out of
all places, and oppresse them, be-
cause they dyd teache straunge
thynge & newe thinges agaynst
the old faythe & belefe: and so þ
kynges & pryces being pswaded
therunto by þ sayd prestes, dyd
exercise exceedyng great and cruell
tyran-

tyrannyes, and whersoever the
 chryste people had becom or styr-
 red them selues: ther was no re-
 medy but forthewyth they must
 nedes leafe theyr lyues / and as
 thogh deth had not ben inough
 for the, they were vexed afore &
 tormented wth intollerable toime-
 tes, & y^e most sore paines y^e could
 be deuylsed / and y^e tyrantes dyd
 suppose and wene, that of suche
 cruell handelyng of the chrysten
 men, ther dyd come hygh & syn-
 guler reuerence to the goddes, &
 also y^e by the reason therof them
 selues shold haue y^e better spede
 and fortune. But after that the
 chosyne and elected soldyers of
 Chryst most vertuous chrysten
 men had put theyr confydens &
 trust in Chryst: he assysted them
 wth his present & mighty ayde and
 help / working by the through his
 myghty

myghtie and wonderfull power
many maruaylous thynges / as
that the ydolles dyd fall to duste
and pouder, and were broughte
to nought / and that the slaygh-
tes and deceyptes of the prestes,
and of the prophetes and sothe-
sayers came to lyghte and were
openly knowne with their great
infamye and shame / and that
the kynges and theyr Emperers,
(as it were compelled) were sub-
dued to the Chrysten faythe.

Lucifer the
first newe
god.

The craft
& subryle
of the same
Lucifer,

Then the olde serpent, the fyrste
and newe god Lucyfer, dyd cast
and compasse in his owne mynd
these craftye counsayles / The
ydoiles or ymages, and the offe-
ring of beastes in sacryfyce (sayd
he to hym selfe) decayeth & gothe
away / thy name is despised, seor-
ned, & set at nought / al diuine ho-
nours, & also the swete smellyng
franken

frakenfeng are taken a way fro
 the: þ must fynde another way
 & some other crafty prouyſyon,
 ſeyng þ this way hath deceyued
 the. As long as chriſten mē dyd
 not greatly eſtyme noꝝ ſet moche
 by temples oꝝ chirches, and by þ
 pompes of þ ſame, but all theyꝝ
 power & myght ſtode in þ ſcryp-
 ture, they baynquyſhed & ouer-
 came all mē wth theyꝝ ſpeche, & no
 man was able to take thē in ſo
 meruailous a doctrine as they
 dyd teache: þ god hath a ſon / &
 þ the ſame ſone had taken fleſhe
 vpon hym, & afterwardes had
 ſuffred paſſyon, being nayled on
 a croſſe / had dyed / had ryſon a-
 gayn from dethe to lyfe / & that
 they ought to beleue the goſpell
 accoꝝdyng to þ rule wherof we
 ought to lyue, to be pacient i tri-
 bulation & neceſſite / to loue our
 enemies /

enemyes / to do them good / to
pray for the & suche other thyn-
ges, which the prestes of þ̄ mau-
mettes had neuer told to þ̄ biges
& princes, but had often tymes
told them the contrary thyn-
ges to these. Also chryste men did so
constantly & perfectly leade an
honest, a louing, & a peasible life/
that one of them (þ̄ is to wyte
Augustyne) did say, I wold not
beleue the gospel, onles the auc-
toyte of the chyrch (þ̄ is to say,
of the chrysten mē, whych by the
meanes of the gospel haue gro-
wen vp in so cōmendable a lyfe)
dyd compell me / as though he
sholde say, seing þ̄ so honest mē
& vertuous, so good, & so chary-
table, & louing amōg the selues,
& so holy & iuste men do sprynge
& growe vp of the doctryne of þ̄
gospel: it can not be otherwyse
but

but that the doctryne of the gos-
pell is true and iuste. And after-
wardes this wycked & vngrati-
ous serpent full of a thousande
craftes and gyles, consydered
and pondered the fyrste pryncy-
ples, & is to saye, the foundation
and ground worke of the christen
faythe, dysputyng & reasonyng
in this wise with hym selfe: thou
wast amonge all creatures the
fayrest and most beautyfull / the
most wyse, & the most noble in
nature / and most resonable, and
most perfyte of vnderstanding /
and & gauest no credence to the
worde and commaundement of
god, but thou wast dysobedient
to his precept: therfor & wast
cast downe hedlōg from the pla-
ce & thou wast in, and was reiec-
ted and forsaken. Then after-
wardes he vsed suche a maner
of

The second
degre of
ydolatty.

of argumēt also. The fyrst men
Adam and Eue, they also by the
reason that they dyd not beleue
God, nor obey his cōmaūdemēt,
came in to the same estate of pōi-
tion: And lyke wyse Cayne and
Saul. wherfore experiēce doth
teache me, that who so ever doth
not beleue God, & gyue credence
to those thynges, either whiche
he hath promysed, or whiche he
hath spoken: that man shalbe re-
sected and forsaken of God, and
shal be dampned. Of whiche
thynges doth folowe this corner
stone for the foundation, That
there can be no greater, no more
profytable, nor none more accep-
table worke to God, than if a
man dothe holly in all thynges
gyue credence to the wordes and
cōmaundementes of God, with-
out any questionig or enserchige
of the

of the causes: as my capitall and
 deadly enemy **E**saie dothe saye in
 the forty chapitre / who was of
 counsell with him: Besydes this
I do vnderstod and perceyue of
 the apostles that they vtterly be-
 leue they? **J**esus of **G**alyle / and
 what soeuer they do speake, it is
 scrypture / they do neyther adde
 any thyng therto, neyther my-
 nish any thyng therfro, leauing
 the wordes as god spake them.
 wherfore **M**essias dothe assyste
 them so strongly, that no power
 of the **E**mperours of **R**ome can
 any thing preuaile agaynst the.
For y mo chrysten men y are put
 to deathe by sore & cruell tormē-
 tes: by somyche the more chere-
 fully, and the more boldlye and
 manfully do they fyght for the
 fayth, and do teache it. But this
 polycye and crafte thou shalte
D vse,

ble, & thus thou shalt do. Thou knowest very well the woꝛme, with which þ̄ hoke was bayted, wherewith Adam / Eue / Cayne / Rembꝛoth / Saul / Hieroboam / and suche other were allured & taken : Thou shalt cast thy hoke agayne, and lette it hange / thou canst not telle, what fylshe thou mayst happen to drawe vp at þ̄ next draught, if the hoke be deuoured & swallowed in together with the bayte : and so the olde wylpe & gylefull serpent began his fylshyng, coueryng and hyding the hoke w̄ meate / & conuenient bayte foꝛ his pouꝛpose (by the hoke, vnderstandyng dysobedyence / by the bayte incredulitie. foꝛ whosoener distrusteth, doth beleue nothing) So anon he gat certeyn of the Iuwes / whiche dyd reppne & speake agaynst the
Doctryne

It
nota

doctryne of þ Apostels accusing
 them to be seductours & Decey-
 uers, whiche went about to w-
 drawe the people from the lawe
 of Moyses to an other lawe, &
 therfore that they were not to be
 folowed, nor theyr doctryn to be
 beleued / for who so euer (they
 sayed) were not circumcised, and
 did not lyue according to þ lawe
 of Moyses: that man was fallē
 from eternall helthe & saluation.
 ¶ howe delectable & plesant,
 and also how bryght and howe
 clere a bayte dyd þ most ungra-
 tious and myscheuous Deceyuer
 lay for þ iewes: Suppose you,
 or wene you þ the iewes myght
 with honestye haue sayed, The
 Apostles do teache a newe faith,
 and they do teache errours and
 heresyēs / but we will beleue in
 the olde god of Israell, and we
 wyll

Gala. b.

wyll gyue credence to þ old fayth
and doctryne: wherunto what
dyd Paule answere: he dyd not
make any phylosophycall dispu-
tation & reasonyng, but sayd, If
you wyll be circumcised, then is
Christe not pfitable nor aduayl-
table vnto you. O folythe crea-
tures, who hath bewytched you,
that you sholde not beleue and
obey the truthe: O Paule wold
god þ were lyuyng now these
days. with this deceiptfull bay-
te the olde serpent dyd crape tho-
rough all þ corners of þ worlde,
and in what soeuer place þ apo-
stles and disciples dyd preache þ
gospell, sodenly the chiefe pree-
stes & the pharyseys brake forth,
laying agaynst them the lawe of
Moyse, the olde god of Isra-
ell, the olde faythe and belefe: &
when they were not able to make
theyr

their partie good, nor to matche
 them in doctryne / then they fell
 to opprobrious and rebukefull
 wordes / to raylynge seditions
 agaynst them / to beatynge and
 punishyng of them, which thing
 the most noble capitayne Paule
 doth witnes in p. xi. chap. of his
 seconde epistle to the Corinthy-
 anes, moost greuously complay-
 ning from p. botom of his hart,
 of the labours and trauaylles /
 of the strokes / of the thynna-
 kes / of manyfold daungers and
 ieoperdyes of false brotheren .&c.
 which place I beseeche the to rede
 dyligently, and it shall make the
 sorre at thyne harte, to see that
 Paule for his so great labours
 and trauaylles was so vnkyn-
 dly and vngently entreated. And
 this mooste vngracious and cur-
 sed bayte of vnbefese the deuyl,
 carped

11. chap.
 cor. 2.
 epistle

o baite of
 vnbefese.

42.
yeare.

caryed aboute, nygh the space of
two and forty yeres, vntill that
the iewes were all wholly bayn-
quesshed and ouercomē by Tite
and Vespasian, and were cōpel-
led to forsake theyr owne coun-
trei, and wandre about lyke ba-
nyshed men: whiche sayde iewes
euen yet at this day do receyue
the aforesayd bayte of perdition,
wherwith (alacke for pitie) they
shall be stangled for evermoze.

The thyrde
degre.

But after that this bayt was so
publyshed and so well knowen,
that men beinge ware and wyse
wolde no lenger be taken and be
made faste with the hoke, despi-
synge and lettynge at noughte
suche maner meates: Then he
put vpon the hoke meate of an
other colour, that is to wyte, the
power and auctoritie of the em-
perours & kynges (as we haue
taught

taught hertofore) accordyng to
the comen pꝛouerbe: whan woꝝ
des can nothyng auayle, thā we
must pꝛouoke to strokes. But by
how moche the more cruelly the
pꝛinces did exercise their tyꝛāny:
by so moche the more the chꝛistē
fayth waxed stronge and gathe:
red fast rotes. Then dyd the vn:
grattous wyllie serpent cast this
in his mynde, by this way I am
neuer the nerer to my purpose,
The kynde of men is constant/
stronge / stedfast / and do stonde
styll, and wyl not ones be stir:
red & moued out of their place:
I muste take some other way / &
deuise some other policy: seing y
foꝛ all y euer y ieiwes & tyꝛantes
can helpe, yet thou arte neuer a
deale the further: now take also
on thy side y disciples & scholers
of y pꝛiestes y serued the idolles.
whiche

The fourth
degre.

philoso =
phers .

impossible
a dead ma
ould rise
again

(whiche were the philosophers
that had in tymes passed lerned
many thynges of the sayde pree-
stes) and fyrste he perceyued the
Grekes to be very mete persons
for this busynes, as the Atheni-
enses in Boetia / Corinthia and
Achaia. These philosophers did
ryse agaynst chrysten men, laugh-
ynge to scozne all that ever they
dyd speake of the Natiuitie and
Dethe of Christ: bryngyng forth
argumentes and reasons out of
the bookes of the philosophers /
Aristotle / Socrates / Pythago-
ras / and of the seuen wyse men
of Grece / and by craftie and
very subtil syllogismes, they did
inferre and conclude it to be im-
possible, that a deed man coulde
ryse agayne from dethe to lyfe.
And what soeuer suche thynges
the chrysten men had put forthe
concerns

concernynge any poynte of our
 fayth / the Grekes always gayn
 sayd & withstode it very subtilye
 and wysely wth theyr philosophy
 in so moche that saynt Paule al-
 so was moued and styrred to say
 to the Corinthians in the fyrste
 epistle and the first chaptre, But
 we do preache Christe, crucified /
 to the iewes an occasion of fal-
 lynge / & to the Grekes folyshne-
 nes. But yet not withstandyng
 whan myracles dyd folowe the
 doctrine of the gospel : at the last
 they dyd beleue the gospel. And
 this disputation & stryfe betwen
 the christen men & philosophers
 endured and cōtinued after Chri-
 stis ascension aboute the space of
 thre hundred yeres. But yet (to
 speake as to the worldewarde)
 the christē men must nedes than
 be in thraldome and subiection /
 and

y grekes
 always
 gaine sayde
 christian rely-
 gion

300 ..
 yeaeres

and to kepe them selues within
a narrow and strait rowme: for
contempte and despising dyd fo
lowe them (as the shadow folo
weth the bodye) though many
shemetes / turmentes, persecutiōs,
and detheg. But neuer dyd the
churche of christen men stonde
either better or more blessedly &
prosperously, than in those thre
hundred yeres. After whiche in
the yere of our lord three hun
dred and enleuen came Constan
tine, a good man and a noble, &
a great fauor and louer of the
relygion of god, which when he
shulde make agaynst Maxētius
the tyrant, a murtherer of chry
sten men, and a turmentour of
good men, a neocromancer, and
the aucthor and causer of y mur
ther & destruction euē also of his
welbeloued. And whan the sayd
Constā:

Constantine

72
Constantine toke great care and
thought for that batayle: it hap
ned hym as he laye a slepe in his
bedde to haue a Dreame or vision
that he was makynge batayle a
gaynst Maxentius, and in the
meane season appered to hym in
the aier a crosse of golde towar
des the east, and whan he asked
and Demanded what maner a
signe and token this was, there
sounded i his eares a loude voyce
sent downe from heuen, saying:
Constantyne in this signe a to
ken thou shalt wyne the victorie.
None after he awoke, musinge
soore what maner ymage this
shulde be: and whan it was day
lyghte, he gathered and assem
bled a counsaile of his nobles
and great lordes, by whom he
had pte vnderstondynge and
knowlege, that the Crosse is the
sygne

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signe and badge of christen men,
whom he did also sende for after
wardes, whiche dyd preche and
telle many thynges to hym of the
holy crosse, and of the christen
fayth, to whom Constantyne the
emperour made answer in this
wyse: If I haue good spede in
my batayle against Maxentius,
so that I do get the victorie: I
my selfe also wyll become a chris-
ten man. And so he dyd, as it
were arme him selfe & his souldi-
ers wth the holy crosse of Christe:
and fyghtyng with Maxentius
he dyd moste valiantly gette the
victorie of hym, & also dyd most
prosperously triumphe. And whā
the Romaynes accordyng to the
vsage and custome had decreed
to Constantine pompeuse & roy-
all ornamētes and other thynges
appertaynyng to a goodly try-
umphe:

iumphe: he answered and sayde,
 These thiges are not due to me,
 but to Chyste, & therfore he dyd
 sette vp a very noble and goodly
 crosse, and was baptised and be-
 came a Christen man. Here the
 Romane historie, whiche is had
 in the .xviij. dist. Constantin⁹. &c.
 doth say that the Donation was
 made of the Empoure Constan-
 tyne, the .iiij. day after his bap-
 tisme: whā saint Hierome in the *Hierome*
 history called Triperita histo-
 ria, doth recorde, that Constan-
 tyne was not baptysed afore the
 last ende of his lyfe, and that not
 at Rome, as these men do saye, *Constantyne*
 but in Nicomedia, whiche thyn- *baptised in*
 ges do not stonde wel together, *Nicomedia*
 nor agree one with the other.
 The Popes laboe in this place
 dothe fayne many excellent and
 goodly donations and graūtes/
 to haue

to haue ben made to the pope of
Rome, & the rule & gouernāce of
þ hole worlde is graſited to the
pope of rome, & þ the maiestie of
kyngeſ & pꝛynces is ſubiecte to
hym. &c. whiche thiges do take
no likelihoode oꝛ colour at all of þ
teſtamēt of Cōſtātiuſ. Foꝛ this
Cōſtātiuſ like wiſe as hiſ fa-
ther Cōſtātin⁹ gouerned them-
pter of Rome, And after Cōſtā-
tiuſ like wiſe dyd Iulyanuſ. &c.
This is of truth, he gaue to chri-
ſten men licence & leaue to builde
churches, & he adozned the ſame
churches w̄ ryche gyfteſ, and he
graūted libertie to pꝛeche the go-
ſpel in euery place: but he neither
gaue rome, neither yet any other
puince oꝛ nation. The old ſerpēt
toke recourſe agayne to hiſ olde
craftes & ſubtylties, he pꝛpared &
oꝛdened a craftie baite to þ hoke,
reaſo

The crafty
polyces &
counſayles
of Sathan.

reasoning thus w hym selfe, it is
 now come to passe, þ the empour
 of þ Romaines hath forsakē the
 for his capitaine / he is fallen frō
 taking thy pte, & from worshipping
 of the / þ ymages of þ goddes
 in the capytalie house do decay,
 & are troden vnder the fete /
 theyr temples are shyttē vp & do
 fall down to ground / thus shalt
 þ do trustyng to þ help of philo-
 sophers, þ shalt sowe false sēde
 into þ felde of þ scryptures, þ is
 to wite, puerse & wzonge vnder-
 standing, so þ the vnite & cōcord
 of chzisten men may be broken in
 sondre into diuerse ptes, & by the
 reason therof, theyr faith shal be-
 gynn to waxe weake, to faile, & to
 be suspected & mystrusted, & then
 shall thy goddes ryse vp againe /
 and so the hooke beinge couered
 with this bayte, a certeyn p̄est
 amonge

Heresyes
 dyd sprig of
 philosophy.

Arctus.

amonge the chriſten men dyd deuoure and ſwallowe it in, whoſe name was Arrius, a grecian in Alexandria of Aegypt, whan he fortunèd to rede that place in the xliij. chap. of Iohn: Pater me maior eſt, my fathet is greater than I: he toke therof occaſion to teache a dyfference in the moſt bleſſed Trinite, ſaynge that the father is the greateſt, and moſte puiſſaunt of all / and that nexte to hym is the ſonne, but inferioꝝ and leſſe thā the father / and that laſt of all foloweth y^e holy goſte, the leaſt of all in the Trinitie. Plucke vp your eares, and liſten o chriſten men, howe full of wonderfull fraudes and gyles y^e olde ſerpente is, by whiche he wolde bzeake y^e corner ſtone of the true chriſten faythe: in what wyſe he hath imagyned and ordered all thynges

thynges from the begynnynge of
 þe worlde, to thetent þe we shulde
 neither beleue God, nor trust in
 hym. Thou Arri⁹, why dyddest
 thou not also rede that texte in
 the .x. of Iohn, Ego et pater su-
 mus, I and my father be bothe
 one: And like wise whan he said
 to Philippe, Qui videt me, videt
 et patrem, he that seeth me, seeth
 my father. And what other thig
 dyd deceyue Arrius the preeft, &
 brynge hym in to errour: than
 the phylosophyes: whyles he
 wolde measure & iudge the holy
 scripture by Aristoteles lernige:
 Lyke wyse as euen these days o-
 ver many mē do, the moze pitie.
 This Arrius dyd drawe after
 hym a great flocke of disciples &
 folowers, whiche dyd extolle &
 magnifie him for a newe god, by
 the reason of his doctrine. For
 those

those thinges; which he taught,
he dyd fortifie & strengthen with
many philosophical argumētes
and syllogysmes, and also with
many examples. But than that
olde Leuiathan dydde treade on
roses, and was not a lyttell well
appayde, after that he sawe this
inuētion and deuise of his to go
forwarde, and to come well to
passe: that the chrysten men dyd
disagree and were at variance a-
monge them selues. For bothe
Constantius dyd consent & agre
with Arrius, and also many ex-
cellent bysshops, as Eusebius in
Nicomedia, a citie of Asia the
the lesse: For in it and in Mozae
and in Achaia, and in Macedo-
nia, al philosophers welnere did
springe vp and begynne, whiche
did reigne there in scholes by the
space of many yeres, cōtinually
from

from the tyme of Daris, & kynge
 of Affrica and of Medea, & these
 philosophers dyd beleue nothig
 elles, but only that, whiche rea-
 son dyd teache / and leade them
 vnto. In this sayd tyme & good
 and wel lerned man Athanasius Athanasius
 was promoted vnto the bishop
 ryche of Alexandria / whiche toke
 vpon hym to shewe the veryte &
 trouth to Constantius. But what
 busynes had than the olde Levi-
 athan : what craftes and subtile
 gyles wrought he than : He pro-
 ued false accusers / whiche dyd is-
 false lies so accuse that good and
 well lerned bishop Athanasius
 vnto themperour Constantius /
 that he was so far broughte out
 of fauour wth the sayd empour / &
 he dyd a longe season seche mea-
 nes & occasions to put Anatha-
 sius to deth: but thede & pfe of &
 thyng

thyngē dyd full well declare and
shewe his innocency. For Ari⁹
within a lytle whyle after dyed
a shameful dethe / his entrelles &
guttēs fallynge from hym in to
a priue or sege / in the Synode
of Nece / as afterwarde the a-
foresayde Athanasius in the citie
Treuēres openly dyd expresse / &
put in writyng vpon the psalme
Quicunq; vult. So whan the
olde dragon had drawen to hym
this fyfthe hangynge fast on the
hoke / he p̄serued and kepte the
bayte to begyle & take moo with
all, bicause he saw that ther was
a great multitude of Arrianes /
whiche pyckynge out dyuers and
sundry textes of the scripture, did
season them with theyr r̄sothe of
the philosophies / & couer them
with a disceytefull colour, and
fastnyngē them on the hoke / dyd
take

The begyn-
nyng of he-
reses

take many vnprofytable fyfthes
nothyng apperteynyng to the
vessell of saluation/as Macedo-
nius/ Nestorius / Eutiches / Si-
mon/Valentiniane Donatus.&c.

In processe of tyme aboute the
nombze of .lxxviii. of suche vnpro-
fitable fyfthes, as it were y firste
draught/dyd swallowe in y bayt
and the hooke withall. Hereof
sprange so great dissentions and
steyfes amōge chysten men, that
the holy fathers and byshoppes
were fayne to take exceedig great
laboure and paynes in disputyg
and wrytyng agaynst errors &
heresyes/as Anastasius / Euse-
bius/Hilarius/Cirillus/Dama-
scenus / Ambrosius / Hierome /
and Augustine.&c.

This dissencion and diuerse vn-
derstandyng of the scryptures,
lasted and endured in certeyne
places/

places, about the space of .vliij. C.
yeres. And who soeuer is desy-
rous to see the steppes & tokens
of the newe goddess, and of the
newe faythe by name, lette hym
rede the decretalles in the .xxliij.
cause and y^e thyr^d question Qui-
dam. & c. In suche maner dispu-
tions occasyon was offered to
good & woorthypfull fathers, by
subtyll and crafty obiections of
philosophy, to take in theyr han-
des whatsoeuer maner weap^os,
to cast forth agaynst them / al-
though they were other whyles
vnylike & not agreing to the holy
scripture. But yet for asmoche
as they dyd it full sore agaynst
theyr wylls, and dyd fyght of a
pure and a good faithfull mynd:
they were promitted and suffered
to retreat, and call agayn suche
thynges as theyr workes do suf-
fici-

fyciently wytnesse and recozde.
 wherfore saynt Augustyne sayd
 not vnwysely, other mens woꝝ-
 kes (sayth he) I do so rede, that,
 be they neuer so excellent in holy
 nes and doctryne / yet I do not
 therfore thynke theyꝝ sayenges
 true / because they dyd so say and
 thynke : but because they haue
 ben able to perswade it vnto me
 to be true / by þ canonycall scrip-
 tures / oꝛ els by probable reason.
 Ungracions and cursed Lucifer
 cōtinually trustyng after heuen-
 ly honour and worthyp / styll cō-
 passed and dyd cast all polycyes
 and craftes to a fro in his mynd
 and lefte no waye vnassayed, ha-
 uynge his mynde stedfastlye set
 vpon all the state of christē men,
 and well auisynge it / he pceyued
 and marked thēperours mak þg
 warre amonge them selues / and
 other

The office
of bishoppes
in olde
tyme, lyved
in poorete
& preached the
gospell.

the. b. b.
had not
dominion
& lordship

other prouinces : by the reason
wherof they had ones fallen a-
gayne from the faith of Christe/
& myght litle gyue theyr mynde
to holy scriptures : whiche the
byschoppes dyd studye/all other
things despised/ preaching the
gospell in pouerte / neither was
the byschop of Rome any thyng
elles at that tyme, than a pasto-
r or herdes man / not a kynge and
lorde/as he is now/and so lyke
wyse in other cities also, the bis-
choppes dyd exercise the office of
sheperdes / they had not the do-
minions and lordshyps / and the
gouernance and rule of y world
nor dyd not seke their owne ho-
nour and lucre : they taught the
people the kyngdome of God /
they comforted & cheryshed poore
folkes. For at that time the peo-
ple dyd mynyster & gyue to them
theyr

their necessaries, and also money
 to be distrybuted amonge pooze
 and nedye folkes, accoꝝdyng to
 the exāple giuen by the apostles:
 but of the great & noble estates,
 & of y^e Dukes and loꝝdes they had
 many iniuries and persecutions
 done vnto them / & they submyt-
 ted them selues / sufferynge paci-
 ently all aduersyte and trybula-
 tion foꝝ the name of the loꝝde.
 But the comē people with great
 fidelite confoꝝtyng eche other /
 as enery place was most in quiet
 and tranquilitie : so thither they
 did most assemble & gather them
 selues together. As foꝝ example
 in Aegypt / where saint Antony
 dyd wyne many dysciples vnto
 Chyste / the chysten people swar-
myng ther so thicke / that certen
 thousandes of men and women
 dyd in that place lyue a lyfe accoꝝ-
 dyng

The decay
and fall of
the Romaine
Empire.

Dyng to the heuenly philosophy,
that is to wyte, accordyng to the
gospel in mortifieng of the fleshe
as saynt Hierome dothe witnes.
In those dayes in the yere of our
lorde .CCCC.lxxvi. and after,
the Emperours styll makynge
warres (for by destiny thende of
the Romaine Emper was then
nere at hande) the famylies and
lynages of the sayd Emperours
were destroyed and plucked vp
by the rotes, and there was a ca
pitayn made gouernour of Rome
called Drestes, whiche had gyue
this honour to his owne sonne
that he shulde be called not Au
gust^s (whiche was the pprie and
true name of the emperours) but
Augustulus, whiche was as you
wolde say / a smalle encreaser of
thempire. For the olde Romaine
Cesar theperour of the west pte,
that

that is to witte, of Rome / of Ita-
 lie, of France / of Germany, was
 thrust from y^e emper^r / and in his
 stede Iulianus the emperour of
 Constantinople, had set Orestes
 one of the senatours bloud / and
 had made hym captaine & gouer-
 nour of Rome / whiche dyd sub-
 stitute & make his sonne Augu-
 stul^s gouernour of the citie after
 him selfe, and so the noble citie of
 Rome / whiche somtyme was la-
 dy and maistres of al the world /
 dyd serue vnder a captain wout
 any Romane Emperour. Then
 rose vp a prince beyonde the boz-
 ders of Hungary (as I suppose
 out of walachia) whose name
 was Odoacer Rufus, whiche
 wth a gret armie assēbled, toke his
 iournay straight toward Rome /
 agaynst whō cam forth y^e captain
 Orestes beinge also armed with
 his

his legions / to mete with hym /
and to withstande hym : but at
the fyrst syght of valiant & bolde
Odoacer, he fled to wardes Pa-
pia. But Odoacer Ruffus pur-
suinge fast after hym, layed siege
to the cytye / and wanne it by ba-
tyle / and slewe Orestes. And
afterwardes walkyng to and fro
thoroughout all Italie / makynge
hauocke and great destruction in
all places where he went / when
he founde none enemy that durst
wstande hym, he wente strayght
to Rome to make warre vpon it /
and in cōclusyon was aduāced
by the swerde to the Empier of
Rome, and dyd gouerne it after
his own pleasure / and as he lyst
hym selfe / And this is the decaye
and fall of þe Romane Empier,
In the yere after the bielydng of
the Citie of Rome. M. CC. xxix.
and

The decay
and falle of
the weste
empire.

and after the natiuite of Chrifte
 CCCC.lxx. after that Odoacer
 had reigned at Rome. xliij. yeres
 amonge other prouinces and re-
 gions / which were tributarie to
 the Romanes, Fraunce also was
 one, and after certeyn yeres whā
 the Romanes dyd requyre try-
 bute / the frenche men dyd rebelle
 and dyd trie the matier with the
 Romanes by batayle : wherin þ
 Romane hoste beinge ouercome
 and dzyuen out of Fraunce / the
 frenche men dyd electe and make
 a kynge ouer them selues, one
 Pharamundus / and in lyke ma-
 ner þ other puinces also / which
 afore tyme did belōge to the Ro-
 manes / dyd now one and then
 another create kynges of theyre
 own / forsakyn the cite of Rome
 from the yoke of obedyence. Of
 whiche sayde city withdrawing
 them

Rome for-
ned into a
praye.

them selues by lytle & lytle / they
were theyr owne lordes / all ser-
uitude and subiection clene sha-
ken of. For as Odoacer hadde
wonne and gotten Rome by vio-
lence and stronge hande : euen so
lykewyse was it taken again fro
hym / for he was slayne of The-
odoricus of the Gotthes / so the
the noble and famous Citye of
Rome was made a praye to all
oute tyzauntes and nations : e-
uen so as the citie of Delayne
hath ben in our days, wherof at
one tyme an Ungaryan / at an o-
ther tyme a Greciane / at another
tyme a Gotthiane / and within a
lytle whyle after in Armenyan
hath had the rule & gouernance :
he that is most myghty / & can do
most wth weapons & g^{un}es, is nes-
rest it & most set by with them.

There is not one worde in any
wyse

wytyng, that the pope at those ^{the pope in}
 days did desyre Rome or that he ^{this tyme}
 made any warre at all / eyther a ^{did not do}
 gaynst Rome, or els against any ^{his Rome}
 other nation, he had hydde hym
 selfe in a corner in pouertye, and
 aduersyte, lyuynge by his owne
 ioyse and moisture. But in þ yere
 after the incarnation of Christe
 fyue hundred and .xix. Iustinus
 themperour, a very good man / a
 Gotthiane, dyd gouerne the citie
 of Constantinople, which calling
 forth the bysshops from the cor-
 ners, wherin they laye hydde as
 banished men / dyd shewe towar-
 ardes them great beneuolence &
 fauoure. After whom succeeded
 Justinianus his systers sonne / ^{Justiniane.}
 whiche was so great a louer of
 iustice and rightuousnes, that he
 dyd gather together all the con-
 stitutiōs of þ Roman empours,
 and

the bysshopp
 called forth
 of their cor-
 ners where
 they lay hidde.

and dyd set them in order / which
vntyll this daye we do calle the
Ciuile or themperours lawe .

This Iustinian consyderynge
the ruynes and decayes of þ Roman
emper / dyd recouer agayn
certeyne prouinces from the ene-
myes of the Romanes , & so dyd
set vp agayne the Romane Em-
pire / whiche for the moste parte
was decayed and fallen downe /
and he dyd also bield goodlye
churches in the honoure of god ,
specially at Constantinople , en-
rychynge them with great trea-
sures and ryches / addynge also
therunto yerelye meate & drynke
and clothe to þ mynysters of the
same . This thyng dyd encozage
the byschops & prestes / and they
began to take harte agayne / and
to be cherefull & glad , al though
tes and cares clene caste awaye .

At

At this time the bishop of Rome
 called Agapitus was sent to the emperour bi Theodoti⁹ to make peace and vnite, al discordes and debates layde apte. This Agapitus was so holy a mā, that as he entred the gates of Constantinople / a certayne blynde man receyued agayne his syght : whiche thynges were done in y^e yere of our lord. **CCCC. xxx. nei.** 530.
 ther coulde than the newe God Lucyfer leaue vsing of his fraudes and craftie gyles. About the yere of our lord fyue hundred & lxxx. Gregori⁹ Magnus y^e fyrst of that name was made the bishop of Rome, y^e fyrst emperour also then beinge of the Grekes / one Maurice a Capadociane. At that tyme the ryches of the bishop of Rome beinge wel encreased, the olde serpent brought
 forth

Agapitus
 byshop of
 Rome.

Gregory
 the fyrste.

forth his hoke agayne / styrryng
mouyng entyng Maurice, that
he shulde deadely pursue Grego-
rie, & that all the other bysshops
also shulde be in great contempt.
But whan theemperour continu-
ed and hylde on styll to hate ho-
lye Gregorie : the prouidence of
god graunted vengeance to be
taken vpon hym, that is to wyte
that he was take of Iocast, whi-
che beheding Maurice, dyd after
wardes hold y emptier him selfe.

this gregory
the laste
of romes
y did followe
y apostles.

This Gregorie the fyrst was the
last bysshoppe of Rome that dyd
followe the steppes of the mar-
tyres and apostles, in lyuynge
and doctrine. And albe it that
from the reigne of Constantine
the bysshops of Rome had dayly
encreased more & more in riches,
and had not any lenger all of the
ordered and ledde al theyr lyfe so
straight

straightly & perfectly accordyng
 to the rule of the gospel as they
 had don afore that tyme, but de-
 clynede & fell downe by lytle and
 lytle from the gospel to ceremo-
 nies, makynge and publishinge
 one lawe after another: yet had
 they but tollerably chaūged thē
 selues vntyll the tyme of Grego-
 ry, after whom they dyd vtterly
 close and shytte vp þ gospel boke
 byrakyng in by salutations into
 the courtes of princes opely, as
 folowethe. In the yere of oure
 lord. **CCCCC.iii.** For as a man
 borne of a lowe stocke and degre
 but a valiant man of armes and
 a doughtie warrier, was fyrst in
 seruice with the capitayne & go-
 uernour of Rome, and after war-
 des beynge elected & chosen Em-
 perour in the tentes, was a cruel
 tyrant. In þ seconde yere of his
 reigne

The fyfthe
 degre of ido-
 latrye.

foras . 503.

reigne deceased out of þ world
the holy father Gregorie: which
is accompted and rekened one of
the .iiii. doctours of the churche.
But than the olde dragon dyd
garnyshe his hoke with a bryght
bayte by this crafte, The laufull
emperour was residēt & had his
seate in Constātinople. But yet
neuertheles he hadde chosen and
taken to hym selfe a ptener and
felo we, whiche shulde occupye &
gouerne the kyngdome and Em
pier of the west parte (as Rome,
Italpe / Fraunce / Germanie) the
perour of the westpart then be
inge slayne, as we haue sayde be
fore, & dzyuen out, so that Rome
was set out to raupne and rob
bery vnto euery man, & the natis
ons dyd ransake away what so
euer thinges they myght. In the
meane season ryches grewe and
encre

increased to the byshop of Rome
but not regions or peoples / but
as it happeneth other whyles in
treasures of money. Therfore
than began the spirite of the go-
spell to kele and waxe faynt in
hym : bicause that the byshope
of Constantinople dyd pzeferre
hym selfe afoze the byshoppe of
Rome, to whom forthwith the
olde serpent did pzoferre and re-
che forth a bayte, which he had
prepared and made redy befoze
foz the same purpose, (þ byshop
then was Boniface the thyrde of
that name) with this maner co-
lour / what : wylt thou alwayes
lye styll in misery & in cōtempte:
Rome is the hed cite of all the
wozrde, it is a foule shame and
rebuke to the, that thou thy selfe
art not also called þ hed byshop
of all other: whiche name sholde
moche

Boniface
the thyrde.

moche more ryghtfully agree &
belonge to the, then to the patry:
arche of cōstantynople. The do:
mynyon and empyer of Rome is
chaunged, and thou thy selfe art
not in so lowe a condycyon and
estate oꝛ degre among the mper:
ours / as thy pꝛedycessours haue
ben. The hoke of this pꝛyde to:
gyther with the bayte dyd Boni:
fati⁹ vtterly swalowe in fleyng
to the frendship of the emperour
Foas, to whom he made instate
request and pꝛayer foꝛ the pꝛeue:
lege, & the bishop of Rome shulde
be & highest of all other byschop:
pes / that is to say, that he shulde
be pope oꝛ father of fathers / and
that the chyrche of Rome shulde
be hed chyrche of al other / which
thyng albeit that it was longe
and moche adoo, ere it wolde be
graūted: yet foꝛ all that thꝛughe
importune

Howe the
name of
pope fyrste
beganne.

importune request and prayer he
 opteyned and brought it to passe
 at the last, that Jocas dyd consent
 to the sayd pryuylege. But this
 thinge do y^e Popes now a dayes
 wysely dyssemble, and speake no
 worde of it at all, cryenge out y^e
 the pope is the greatest of all bis-
 shopps, and the chicche of Rome
 hedde aboue all other churches:
 and that by the ordenāce of god
 immediatly, as they do say in the
 xxiij. distinction omnes &c. why
 or for what cause then was the
 donation of Constantine forged
 by whiche the byshoppyche of
 Rome, shulde be aboue all other
 byshoppyches / and raigne ouer
 them al: as they haue it in theyr
 decrees in the .xc.vi. distinction,
 Constantinus &c. The Roma-
 nistes do saye euen what soeuer
 they lyst of theyr own pryuyleges
 and

and do put into their lawe what
so euer thyng smyteth into theyr
braynes, and cometh in to theyr
mynde: but yet no man durst be
so bold to say against their lawe,
onles he wyll be contented to be
called bi that terrible name of an
heretike, as it is decreed in the .x.
and .xij. distinctions, and also
in the distinction, Sic omnes.
et cete. This bayte of glorie, as
I haue sayde, dyd Boniface the
pope deuoure and swalowe in.
But whether this thyng be cō-
formable and agreeynge to the
gospell of God, lette other men
iudge: and this same hoke dyd
also catche and drawe al the bys-
shoppes that haue succeeded the
sayde Boniface, so y it is made
a lawe, yea moze ouer a deuyne
lawe, vnder payne of commyt-
tyng deadely sinne, who so euer
shulde

shuld haue other opiniō or shuld
 thynke other wyse of the prima-
 cye or preemynence of the bys-
 shop of Rome: and hereof came
the name of the most holy father
the pope / and so they fondly fra-
 med þ scripture, tu es Petrus. &c.
 thou art Peter to the priuileges
 of the imperours / and of bothe
 these they made them selues a
 diuine lawe. Oh what a strōge
 and myghtye Idole, and a newe
 god, dyd then sprynge vppe and
 begynne: For this name hadde
 neuer any byshoppe of Rome as
 fore that tyme. But when the
 fyar of contempte and pouertye
 was quenched and put out / thā
 dyd ryches, and slouthfull ydel-
 nes brynge forth the suche maner
 frutes, as we do se remaynyng
 styll euen at these dayes.

Here begā
 the name of
 most holy
 father the
 pope.

Cont:

Bonifaci⁹ euen then forthwith
vsurped the tytyle of Pope, wy-
tyng hym selfe, Boniface the
thyrde of that name, greattyste
bysshop, and he gathered a coun-
sell at Rome of y other bisshops
and preestes / in whiche counsell
he decreed, that from that tyme
forward, the pope beinge elected
of the prestes & the people, shuld
be of the same strenght and aucto-
ritie, and of as great reputation,
as if he had ben also confirmed
by theperour / which decree was
cleane repugnant and contrarve
to the olde vsage and custome of
the emperours, and agaynst the
auctoryte of confirming the bys-
shops, whiche they had vsed fro
the fyrst begynnynge y emperours
became chrysten. But Boniface
after he had obteyned and gotten
the priuilege of theperour, y he
myght

nota

37.

myght call hym selfe pope: this
recompence he made to Cesar to
acquite him his kindnes withal,
he dyd pryuely derogate and mi-
nysh the temperours maiestie and
prerogative / and presumed to be
lozde and ruler ouer the same em-
perour, of whom afoze, as of his
lozd & emperour, thzough hūble
petitiōs and lowly requestes, he
had obteyned the pryuylege of
primacy and pzeeminence aboue
other bisshopps / howe be it ney-
ther he hym selfe, nor a certeyne
mayny of his successours durste
be so bolde, as to put this Decree
openly in execution and vse: by-
cause at that tyme the emperour
had set a captayne and deputye
vnder hym at Rome, one of the
Senatorie stocke, by whose ele-
ction and approbatiō the popes
were created and made. But yet
from

from thens forwarde & popes dyd
so beare them selues, as though
by ryghte they were superiours
to theperours, without whose
helpe they dyd what soever thig
they myght: teaching bysshops,
that they shulde obeye the pope/
rather than theemperour. Yet is
there one thing, that thou maiste
compare and matche to this so
passinge and outragious pryde.

foras *flame* For not lōge after *foras* beinge
flayne, whiche had graunted so
great pryvileges, to the vicar of
Christe, so humbly and lowly re-
quirynge and besechynge hym.
an Heraclius was made emperour
612 in the yere of our lordes syxe hun-
dred and twelue, at which tyme
the newe ydole in very dede and
the newe god Mahomet an Is-
maelite dyd ryse / whiche hadde
byelded and set vp a newe fayth
and

The begin-
ning of ma-
homettes
sect & belefe

and belefe, in which the Turkes
do lyue. After that the fyrst new
god Lucyfer had promoted and
put forwarde his cause so farre
forthe, that he had gotten one a-
monge chriſten men, which dyd
take vnto hym ſelfe the name of
higheſt byſhop, and the greateſt
lozde of all men: the ſayde Luci-
fer was wel apayde and proude
therof, and thoughte this in his
mynde: Thou ſhalt procede and
go further fourth yet, ſeing that
thou haſt thus broken the hedge
and lept ouer it, he caſt forth his
olde bayte well ouerlaid with
gyles, afore the pope Conſtan-
tine in the yere after the natiuite
of Chriſte ſyre hundred. lxxxviij. 607
whiche bayte he gredily ſwale
wyng in, dyde deſyre moo pri-
uileges to be confirmed of Ju-
ſtinian themperour of Rome
the

the thynde of that name, (not of
hym that made the Ciuile law)
by which thinges it is easy to p-
ceyue, by what meane þ so great
holines hath sprongen & growē
vp. And so the popes of Rome
felle from the holy scrypture, ta-
kyng so great a name vnto them
selues, and takyng also the chiefe
rule in all matters and busynes/
and the chiefe seates and moſte
honorable places, and beganne
to ioyne amytie and frendshyps
with princes & emperours, and
learned to biſite theyr courtes/
entermedlyng and making them
selues to do with al matters and
cauſes / that were to be treated
of this partie and that partie /
growynge also and encreaſynge
welfauouredly in poſſeſſiōs and
ryches, whiche maner of lyuyng
endured and contynued by the
space

space of one hundred yeres. The
 mischeuous & cursid feende toke
 great toye and pleasure, that his
 sleighthes and craftes dyd go so
 royally forwarde. For within a
 lytle whyle after, about the yere
 of our lord seuen hundred and
 eyghte the Emperoure Leo, the
 thyrde of that name, a Syriane
 borne/depouled the patriarche of
 Constantinople, whiche was a
 Germaine borne, and dyd substi
 tute in his crowne Anastasius.
 Then the pope Gregory y third
 brake forth, and wrote to them
 perour, that he shulde restore the
 Germaine to his olde honour
 agayne, which thyng, whā Leo
 the emperour wolde not do, Gre
 gozie after the counsell of y olde
 serpent dyd moue and perswade
 all Italle that they shuld forsake
 the emperour (but not acco:dyng
 to

708

The firste
 dissentio of
 the pope &
 the emperour.

The olde
popes lined
at a low
sorte .

to the sample of the olde popes,
whiche lyued after a lowe sorte /
whom also he dyd excommunicate
to thetent & purpose / y whyles
the emperours dyd kepe warres
amonges them selues, the empier
myght falle in to his handes, for
asmoch as he was of gret name
amonge the prynces . The olde
serpent strayghte way without
any delay annoynted bayte, and
put it vpon the hooke, to caste it
forthe agayne : (for this was all
his trauayle and labour, that if
he myght not suppress and hold
vnder the faythe of Chryste, yet
at the leaste wyse that he myght
by some maner, what so euer it
were, entangle and trouble it) he
gaue this counsaile to the pope :
and dyd put these thoughtes in
his mynde : In as moche as the
laufull Romane Empier is de-
stroyed /

stroyed, and euery stranger from
 euery parte of the worlde dothe
 breake into it, makynge hym selfe
 emperour at Constantinople / &
 setting here ouer thy necke some
 of the Senatores bloude : why
 dost thou not put thy lyfe in ieo-
 perdy, that thou mayst not only
 haue the name of greatest, but y
 thyng also with all : Rome shall
 be thy seate, the mpyer shall be at
 thy pleasure, to whome soeuer it
 shall lyke y to gyue it. After Leo
 the mpyour succeeded Constantine
 his sonne, a very tyzannous per-
 sone / vnder whome Dypine sent
 embassadours from Fraunce vn-
 to the pope in y yere of our lord
 seuen hundred & .liij. and the pope
 lykewyse agayne of his parte /
 layenge theyr wittes together,
 and brewyng craftye counsailes
 betwene the, that pope zacharie
 G shulde

The fyrste
 breaking in
 of popes in
 to kingdoms.

shulde take certeyne power & au-
ctoꝛite vpon hym, & so depoynting
the olde kynge, he made Pyppe
kynge of Fraunce / with the fa-
uour and consent of the pꝛynces
to the same / and this Pyppe is
rekened the fyꝛste kynge of that
lande, made by the benefyte of
the pope, as the popes lawes do
recoꝛde in the .xi. cause, the fyꝛste
question, De quidam. The next
yere folowing, the pope zacharie
beinge deed, Stephen the secōde
was substituted in his place.

This Ste. will yꝛ to vse his po-
wer whan kynge Astulphus did
molest and disease him in Italie,
he dyd forthwith call vpon Py-
ppe & met hym certeyne myles
of the waye, beseechynge hym to
gyue ayde & defence to yꝛ churche
of Rome : foꝛ he had leuer to be a
confessour then a martyꝛe / thyn-
kynge

kyngge it ynoughe, yf he dyd by
that title breake in to heuyn.

Then þe olde wycked deuyll toke
no moze thoughte, thynking his
matier in good case ynoughe, af-
ter that he had made the trewe
kernell of the chryste diuinite cor-
rupte and faulre. For those mē,
whych in tymes afoze passed,
were the mozte stronge pyller of
all chrysten men, in contempte &
martyrdome: now beinge alie-
nated and turned from the holy
scriptures, had taken vpon them
worldely & earthely busynesses,
of creatyng eperours & kynges,
of drawyng kyngedomes and
lordshypps vnto them selues / se-
chinge and goyng about to get
royall & proude tytles, offeryng
forth their feete to be kyssed / & þe
no busines shulde be brought to
an ende without þe pope, whiche
Dyd

*the pope of
feretlye his
feete to be
kyssed*

Dyd threaten vengeance and pun-
nyshment vpon his ennemies.
And so the deuyl being free and
boyde from all thoughte & care/
neded no lenger to walke aboute
as a rampynge lyon / of whom
Peter speketh : for he knewe wel
ynough that saying of þ gospel.
No man can serue two lordes &
maisters, and also that sayinge
of Paule, No mā that warreth
on goddes parte / doth entangle
hym selfe w woꝛldely maters oꝝ
busynesses. And þ olde Sathan
was excedyngly gladde garnys-
shynge and preparyng his bayte
moze gayly, and castyng it forth
agayne befoze the new god to be
deuoured & swallowed in of him,
and his deceipt and gyle was so
contrived, as I haue made men-
tion a lytle here befoze. In the
yere of our loꝛde seuen hundred
and

an dmi

759 751

& li. whan there reigned kynges
 in Fraunce by title & name only,
 the parlyamēt (as it is also euen
 to this day) determynyng al the
 causes of the realme: the pope
 dyd somewhat make the heed of
 Fraunce to bowe downwarde/
 at whiche tyme ther reigned k̃yng
 Hilderike of noble bloude, of the
 auncient famylve and stocke of
 Merouenge. But Pyppe the
 graund father of great Charles
 otherwoyse called Charlemayne,
 was the gouernour and ruler of
 the realme, in whos rōme, after
 his deceasse, succeeded his sonne
 Charles, whiche also was a go-
 uerner & orderer of y realme, no
 thyng less than Hyldeyke (as
 the which was sprongen of roy-
 all pgeny) the kyng of Fraunce,
 I can not tell with what faythe
 and trustines Charles was ouer
 seer

seer and ruler of the realme : but
this is plaine and vndoubted, he
had þ pope of Rome fauourynge
& leaninge to him. In the meane
season dyed Charles, leuyng be-
hynde hym thre sonnes, Charle-
mayne, Pyppe, and Grypho.
Charlemayne had opened & sho-
wed his mynde to Pyppe / that
he purposed to entre in to religiō
and was in dede made a monke /
so by the reason therof, occasyon
was opened to Pyppe of inua-
dyng the realme, vnder the cloke
and pzetence of administratour
and gouernour, Euen yet Hilde-
rike yet beinge a lyue, Pyppe
thrust yuge after the regal digni-
tie dyd ioyne him selfe to þ pope,
and the pope agayn ioyned hym
selfe to Pyppe, moued bothe of
them with theyr owne pryuate
and singuler profyte, Pyppe
ther

therfore (consydre here & marke
 wel in the meane season the gyle
 and craft of the olde serpent) did
 sēde ouer to Rome one Burcard
 the byshop of Herbiolis / with
 a chaplayn also of his owne, cal-
 led Jobard^o, vnto the pope za-
 carie, to haue his answeres and
 counsaile concernyng suche ma-
 ner demaūdes & interrogations,
 whether of the two were moze
 worthy to be kynge, he that dyd
 beare all the burthayne & charge
 of the realme, or elles he whiche
 beinge free from all cares & busy-
 nesses of the realme, was kynge
 and gonerour onely by name.
 vnto which thinges, zacharie by
 the instructiō of the deuyl made
 answer and gaue sentence: that
 it was moze pfytable and beho-
 uefull that he shulde be named
 kynge, whiche by his dyligent
 care,

The coun-
 sayles of
 pope against
 Hildericke.

care, byd ordze the matiers and
busynesses of þ realme, & whiche
toke vpon hym all the labours &
paynes, (which is the very office
of a kyng:) than the other whi-
che was an ydle kyng onely by
name. whiche sentence the pope
had lerned of his owne lawe in
the .xxii. cause and the .v. questio.
Si quis conuictus . &c . whan
Pipine the minister had pceyued
and founde so great fauour, and
sawe so great a wyndowe ope-
ned, and so great an occasyon gy-
uen to hym self, for to inuade the
realme: he cōceyued in his mynd
a purpose to wynde by force the
regall maiestie, whiche enterpri-
ses were deceyptes and gyles a-
gaynst the naturall and lafull
lorde of Pipine and kyng, that
is to wete, Hilderike. For he (euē
so as it is seen now a days) was
gouer.

gouernour of the realme, by a cu
 stome fet and broughte agayne
 from the moſte annient kynges
 deſcending of Meroue. Suche
 maner power had the pope ney-
 ther graunted to hym by Chriſt,
 (whiche wold not deuide the pa-
 trimony betwene .ij. brethren)
 neyther yet by any other man, I
 meane that he might gyue a diſa-
 greinge ſentence and iudgement
 for the ſeruant, againſt the lord
 myſdemynge no ſuche maner thig:
 but the olde ſerpēt had his plays
 and paſtymes, & they came lucke-
 ly to paſſe, and to ſuche ende as
 he wolde haue them. And ſo (as
 we haue ſayde) Dyppine cleued to
 the pope, and the pope alſo to
 Dyppine / ſechynge defence and
 mayntenaunce of his owne po-
 wer / (as lyke alwayes retoyſeth
 and is glad of lyke, and there is
 no pot,

Proverbs

e
y pope make
*k*ynge

no pocke, but it fyndethe a mete
couer) but there was neither ex-
ample / nor lawe, for it / that the
pope shuld make kynges. wher-
fore he dyd turne hym selfe to o-
ther subtylties and craftes / he
purchased and gatte to hym selfe
and Pipine, the amice and frend
shyp of many of the princes of
Germanye, and lyke wyse of the
people of Fraunce / & they shulde
cōsent therunto, and so was the
barlay brothe (as we say) brewed,
that the Pope myghte take the
swerde of his power / aduaūsing
Pipine vnto the regall dignitie /
accoꝝding to the tradition of the
holy lawes in the .lxxx. viij. dist.
Epūs. &c. Good loꝝde after that
the true, and good, and the olde
kynge Hilderike had vnderstan-
dyng and knowlege herof. what
shuld he do: for al thynges, both
whiche

whiche were to be done, & which
 were to be lefte vndone / were in
 the handes & powere of Pipine/
 as ozderer and gouernour of the
 realme / whā the very good king
 dyd mony the Pipine his myny-
 ster and put hym in remembꝛāce
 of his pmesse that he had made,
 and of the othe that he had takē:
 then brast forth the holy father
 pope Stephen (whiche succeeded
 zacharie) and dyd asloyle Pipine
 and dispense with hym for al the
 othes whiche he had made, and
 the faythe / whiche he had gyuen
 and promysed to the olde kynge
 Hilderike: and not onely he dyd
 this to Pyppe, but also he dyd
 the same to all other pnces, whi-
 che dyd cōsent vnto the makynge
 of Pyppe kynge, and the verye
 good kynge Hilderike, they dyd
 thrust into a house of relygion.

The power
 of the pope
 more then
 herbenisse

The pope a
 newe god.

Ther:

Iobā vi.

nota

Therefore lyke wyse as Chyſte
did reſuſe and flee from the kyng
domes of the worlde, and the a-
poſtles dyd deſpyſe and ſette at
nought the honour of þ worlde,
and the olde holy byſhops dyd
fyghte with the holy ſcripture,
wyllyngly and gladly ſuffering
dethe for the trouthes ſake: So
at this tyme þ byſhops of rome
with open face did boldly breake
in to all the worlde, ſechinge the
higheſt honours and the ryches
and power of the worlde, yea by-
ſurping alſo the heuently power,
agaynſt all þ cruile lawes made
by thempersours, agaynſt all na-
tura'll, and alſo agaynſt all diuine
lawes, in that he dyd by fraude
depoſe þ laufull & natural kyng
from his ſeate (whom they ſayn
to haue ben vnproſytable to the
realme: & what maner of folkes
be

be they:) & also in y he did assoyle
 and lose the othes holely made, &
 the faith & true allegiance pmy-
 mysed. what more pfecte ioye &
 pleasure, thynkest thou coulde
 haue happened vnto the olde ser-
 pent: than this mater broughte
 luckely to passe: Howe be it the
 Pope hath a colour of this po-
 wer and auctozite in the holy ca-
 non law in the .xxvij. Distinction
 Omnes. &c. The firste new god
 Lucyfer was of good confozte
 and courage vpo the setting vp
 of the temple & of the newe god,
 in comparyson of whiche temple
 that sumptuous and gorgyous
 temple of Diana was in a ma-
 ner nothyng, but he wolde also
 receyue and beare aboey the fru-
 tes & trybute of his labour (for
 the mpter of Rome was plucked
 vp bi the rotes, & clene destroyed,
 the

& sumptuous
 Rome

the citie of Rome was become þ
þopes seate / whiche reioysedde
greatly, & was proude in spirite,
that he was comē into the place
of so great an emperour) he toke
agayne Astulphe kyng of Lum-
bardie, which did warre against
the pope, and dyd soze bere hym
for that he dyd so by lytle & lytle
take awaye of the lordshyps ly-
enge nere vnto the citie of Rome
with the inturpe of the pope.
wherfore Stephen the pope did
desyre Pipine of ayde and helpe,
and y he wold defēde his goods
and the prouince from the kyng
Astulphe, so Pipine dyd on his
harneys, & went to Rome with
the Pope, (whiche was comen
his owne selfe vnto hym for suc-
cour) & dyd dryue out Astulphe
from Rome. At whiche tyme Pi-
pine did graunte vnto Stephen
Rauenna

Hauēna and certeyn other citieſ
 as a gyfte. In the meane ſeaſon,
 whā Pipine was thus ordeined
 and made kynge of Fraunce, by
 the power of the Pope / and the
 fauour of the people: ther reyg-
 ned at Conſtantinople Leo the
 fourth Romane / and as moche
 as Fraunce grewe and encreaſed:
 ſo moche dyd y reigne of Rome /
 and of theperours, minyſhe and
 decaye, all obedience at Rome /
 being clene extincte / & no lawſul
 Emperour gouernynge Rome,
 where as in olde tyme of aunciēt
 cuſtum there had ben lordes and
 rulears. Now the pope had fou-
 de mayntenaunce of his power
 in Pipine, whiche gaue frely vn-
 to hym, accor dyng to his owne
 luſtes and pleaſure, citieſ / pro-
 uinces / and nations in al Italy.
 For what cauſe I do reherſe
 theſe

Now the
 pope came
 by y citieſ
 of Italye.

lordes & ru-
 les & yownd
 in Rome
 y pope man-
 ſayned by
 pipine

these hystories, thou shalt anon
 perceiue / for they are profytable
 and necessary / but þ thou mayste
 gette out the very treuthe, what
 the pope is . After these thynges
 don which we haue reherfed, in
 the yere of our lord .viij.C.lxxxi.
 Leo beyng deade at Constantyn^e
 nople, there succeeded hym Con-
 stantyn his son / and Pipine also
 the king of Fraunce died / leuing
 behynd hym alpyue his two son-
 nes Charles / and Cherlemaine,
 Charles beinge kyng of Fraunce,
 came to Rome : and was very lo-
 uingly receyued of pope Adrian,
 whose two sonnes, þ is to wete,
 Pipine / and Ludowpke / he dyd
 his owne selfe make and anoynt
 kynges / the one that is to wyte /
 Pipine, of Italie (the olde kyng
 taken and banysshed) and the o-
 ther that is to wyte, Ludowike,
 of

of Aquitania / the comen people
 was taught to say, that Charles
 was of the senatorie stocke go-
 uernour of Rome. This Char-
 les & Pipine had subdued vnto
 theyr owne dominiõ all Rhenus
 euē vnto Antwerp / Saxonie /
 Durenne / Colayne .&c. Bava-
 rie / Normādy / Britaygne / Aus-
 tria Ungaria. In the yere of our
 lordē. vij. C. xcix, y papēs lyuing
 quietly in good peace, & no man
 daryng openly to bere or troble
 them for feare of the kynges of
 Fraunce, (whiche were the only
refuege of the popes, & in whom
the popes did put all their hoope
and trust, and whiche had gyuen
to the same roiall gyftes of regt-
ons and people. In the meane
 season Constantyne the sonne of
 Leo thēmpour dysceased with-
 out any heyre: after whome his
 H. J. mother

Both the
 kyngdome
 of Fraunce
 came from
 the pope.

mother Hyzyna reygned by the
space of fyue hole yeres / then ca-
me the tyme in whiche it was or-
deyned by destiny, that þ kynges
of fraunce sholde clymbe vp to
hygher honours. The pope of ro-
me after Adryane was Leo the
thyrde / to whome the Romainys
had done I wote not what con-
tumelye and dyspleasure: which
he takynge verie heuely fled vnto
his wont remedy charles þ kyng
of fraunce, declarynge vnto hym
with lamentable wordes his ca-
lamities, and besechynge him of
helpe. Charles then gatherynge
a great armye incontynent went
forthe ryght fyerly agaynste the
Romaines, (Oh howe greate
a reioysynge and gladnes was
this to the olde serpente) and re-
uenged the pope gaylye of his
aduersaryes / for whiche cause he
was

þ romains
had done a
dyspleasure
to leo. B.

Charles fa-
tethe etc
wth leo.

was of Leo the pope, crowned
 kynge of Romaines, all the peo-
 ple crieng Charles the great em- ^{Charles}
 perour. So this was the fyrste ^{great}
 kinge of Fraunce, that euer was ^{king of Fraunce}
 made emperour of Rome, In the ^{fourth}
 yere of our lord egypt hundredeth ^{an. 801.}
 and one. But from that time for-
warde the empours of Constantinople
had no lenger the name
of the romane empour, but were
content with theyr owne tytles,
medlynge nothyng at all with
Rome / whiche was the cause,
that moeued me to reherse this
hystorie / for thou halt herd how
the people by lytle and lytle for
soke holy scrypture, the gospel
& the steppes of y olde bylshoppes,
falling fro pouerty / contēpte, he
uynes & lowe & byle state / & tor
ning him selte vtterlye vnto the
cōtrary thinges. The afterward
 how

An epilog-
 tid or reca-
 pitulatio of
 all þe thynges
 a forclayde.

how he gate the pꝛeuylege of the
emperour Jocas, that he myght
name hym selfe the highest of all
byschoppes & pope, and his chyꝛ-
che of Rome the cheefe and heed
chyꝛch of all other. Forthermore
howe they gaue dyllygence, and
laboured, that theyꝛ pꝛyuyleges
sholde be appꝛoued & confyꝛmed
of Justinian theemperour, gathe-
rynge also in the meane season
many other pꝛeuyleges by flate-
ryng / by subtil craftes & deceytes
(for trewe christen men, suche as
were the first bisshops of Rome)
had no nede of suche pꝛyuyleges
and lybertyes / neyther dyd they
ones coueyte & desyre any suche
wherfoze accoꝛdyng to theyꝛ de-
seruyng they receyue the croune
of gloꝛye, of etnal god) but these
me dyd wynde them selues in to
the courtes of pꝛynces & kinges,
beyng

the first
byschops

being chose & called otherwhyles
 to be of theyr counsailes (as the
 vse & maner is euen now a daies
 also) dyspatchyng & bryngyng
 to an ende their maters, alwaies
 well and honestly to syght & ap-
 paraunce. In conclusyon they
 desyred ayde & helpe of y kynges
 and prynces agaynst theyr aduer-
 saries & enemyes, and dyd suffre
 also that they sholde be slayne al-
 beit y they dyd greatly abhorre
 and hate to beare y name of the
 effusion of theyr blode. At lenght
 they dyd cōfederate them selues
 with prynces, and began to take
 counsaile with theym, as it chaū-
 sed w Pyppne the admynystra-
 toure and order of the realme,
 agaynst the ryghtfull and natu-
 rall kynge hylderyke, when they
 dyd caste awaye all clokes and
 bysures, and boldly with open
 face

face dyd embrace and take vnto
them selues great power (but yet
with feare in þe begynnyng) that
is to wyte / of makynge kynges
wherof they had made pactions
with princes / laste of all, because
all thynges went for ward lucke-
ly they dyd also adourne theym
selues with most goodly cytyes
and prouyncies, connyngly and
peacybly obteynnyng Rome for
theyr owne selues, whiche shold
be, as it were, the myrrour of the
chrysten faythe, in whiche all the
whole worlde might see & learne
the very chrysten and euangelyke
lyfe as they do wyte them selues
in þe syxte of þe Decretalles, in the
syxte tytle, & the fyrst boke, & the
xviij. chapytre / *Quid.* And by
theyr owne propre power which
they had takē vnto them selues,
they promoued Charles vnto
themp

themperourshyp of Rome / & by
 suche feates, they haue so crepte
 into possellions and domynyon:
 (all wayes vndre the semblaunce
 and coloure of holynes, and vnde
 re the cloke of saynt Peters na-
 me) that now they are lordes of
 all the worlde. And here cometh
 to my remembraunce a propre sy-
 mylytude. In lyke maner as the
 Iuyce tree doeth in the fyrste be-
 gynnynge / it is a tendre twygge
 rysynge out of the grounde, and
 crepyng lowe on the grounde:
 but by lytle and lytle it ioynethe
 it self to the roote of a stronge and
 a very hyghe tree, as a fyre tree
 or suche an other, whiche fealeth
 nothynge at all so slender and so
 weake a sprygge, for in the wyn-
 ter tyme it getteth and receyueth
 diuers and many iniuries as in
 sufferynge otherwhyles the falle
 of the

The pope
 is copared
 & likened to
 an yuie tre.

of the bowes and of the leaues.
Neuertheles althoughe it dothe
in suche wyse suffre, yet dothe it
continually growe vp vntyll it
haue fastened it selfe within the
barke of þ tre, that it maye cleaue
alwayes moze fast, vntyll besyde
the barke it do growe fast also to
the body & substaunce of the tre,
& then is it no lenger in daunger
to be hurte with wyndes. Then
continuethe he to goo forth on
myghtely wyndynge hym selfe a
bout þ tre, and when he is ones
copen vp so hyghe that he maye
get holde of the braunches, then
doeth he shedde and depart hym
selfe vnto the way of the braun-
ches of the tree, embrasing them
euery one in suche wyse, that the
tree hath miche worke to growe:
In cōclusion there do breake out
so many braunches, of the Iuyce
so

so many leaues, so many beryes,
 and that so thicke, and so great
 a nombze of them: that the verie
 ryght tree it selfe is straungled
 and choked/and so that excellent
 and noble tree doeth peryshe and
 dye, vpon whiche the stynkynge
 Iuyce doeth growe to suche byg-
 nes, that it is a tree of it selfe, and
 doeth occupy the place of the for-
 mer great tree. Compare now y
 narratiō y we haue made, what
 thȳkest y: Did it not come euen so
 to passe in olde tyme: as it doeth
 euen yet also dayly: an example
 herof fetchē in the xviij dystinctiō
 thzughe out all the chapiters of
 it. But Adryan afterwarde the
 pope, when he dyd perceyue hym
 selfe to be vnequall in power to
 desyderus kynge of Italye: he
 raysed vp agaynst hym Charles
 the great, which cōmyng with a
 greate

greate hoste agaynst desyderus,
toke the sayd desyderi⁹ prisoner,
and commaunded the pope with
an hundreth and .liiij. bysshops
and aobottes for to assemble to a
counseyll at rome, in whiche the
pope Adrian with þ^e whole cou-
seyll dyd offce vnto thempereur
& all his posterite for euer all his
auctoryte and powere for then-
herytaunce and ordynation of the
Romane see. So þ^e all the arche-
bysshops thozough oute all lon-
des, sholde take they^r investiture
(as they call it) of thempereur,
and that none shold be consecra-
ted without it, vnder payne of
excomunycation and gyuyng to
the deuyll, whiche same thyng
Leo the pope nexte elected after
Adriane dyd also, whiche in an
open coucell assembled in þ^e chir-
che of saynt Sauyour, did bothe
his

The aucto-
rite of this
ours is ma-
ke the pope

his owne selfe and all the couns
 sayll a forsaide with hym cōfirme
 vnto Otho the fyrste of the ger
 maines y was empour of Rome,
 y the same shold endure & cōtynue
 for euermore / as it is redde in y
 lxxij distinctiō Adrian⁹, & also in
 synodo. This motiō they made
 to Charles, y they myght haue
 one of y senatorie stock & a defē
 der agaynste y kynge of Italye,
 whō Pipin & Charles had depri
 ued of his kīgdom, gyuſg it to y
 pope of rom, which late i pesible
 possessiō / after y he had submitted
 hym selfe, & all his clergye, vnto
 thempour lyuyng then in securi
 te, & wout ony feare or drede, he
 did at y last i pcesse of tyme, take
 al the goodes of y whole pūnce
 of Tuscia by pscriptiō i to his
 possessiō. The olde serpet knewe
 his nest well, & therfore willynge
 to

to bring forth the some newe thing
 in the worlde, he conueyed hym
 selfe in to his owne counterfeyte
 newe god. Charles the great de-
 ceased in y. xlvij. yere of his own
 reygne, which was y yere of our
 lord viij. C. xv. after whom succe-
 ded Lewes his sonne & the pope
 Adrian the fyrste of that name
 lyke wyse dyed whiche with the
 counceyll hadde gyuen the afore
 rehersed lybertye vnto Charles
 herken nowe an hystoꝛye. (The
 great Iuyce, which as I sayd be-
 fore was growen vp: hadde felte
 hurte) in the election of the newe
 pope, they dyd create & cōsecrate
 pope Stephen the. iij. neyther
 callynge to counseyll the mbassa-
 dours of thempour neyther so
 moche as speakynge one worde
 of y mater to thempour lewes.
 But after y it was noyled, that
 themp

the emper
 rom not
 Called to
 y conferre
 upon of
 the pope

thempour was displeased and
 angrie, for that þ pope with the
 hole counseill were shortly foude
 false and vnttrue brekers of theyz
 owne iudgement and sentences:
 and yet they do now a daies saye
 that it is impossyble, þ a couseyll
 sholde erre oz lye, then Stephen
 fledde to gylefull excepcyon fra-
 myng letters which sholde wit-
 nes the contrarye. In the begyn-
 nige he dyd cōfesse it to be true, þ
 to thelection of þ new pope afoze
 þ he were chosen there oughte to
 assemble the bysshops, & prestes,
 and the senatoures, & the people
 of Rome: (and he dissembled the
 name of thempour and of his
 embassadours) but after that the
 pope was elected & chosen, that
 then thempours ambassadours
 were to be called, in whose pres-
 sence he shulde be cōsecrated, and
 not

not befoze. Conſydz the wycked
craft of the pope. The electyon
belonged to them with out any
knowlege gyuen to themperour
the conſecration of the pope be-
longed to them: only themper-
ours ambaffadours muſte ſtand
by and loke on at the tyme of the
coſecration. But where waſt he
couſeill of Adrian lefte in y mean
ſeaſon? The pope by hym ſelfe
alone dyd infrynge the ſayd cou-
ſell: and yet dyd not the pope as-
lone neither decree, noz make noz
giue that liberty to themperour.
But the pope inuented a craſte &
a ſubtyll exception as the hiſtozy
ſayth: y theperours had ben ſom
tyme vnwyſe, & furyo^r, ſolo wig
theyz owne braynes, nothyng
regardynge the voyces of theyz
men (where as in y counſeyll of
Adria there was no ſuche word,
that

that the emperor sholde geue his
 voyce with other: but that the
 emperor alone shold haue the Ju-
 ryisdiction of electyng and con-
 firmyng the pope, whiche as a
 newe god had chaunged þe wor-
 des of the counsell, and turned
 them a contrary way) and that
 they dyd fall somtyme into here-
 syes / from whiche them selues
 god wote were saufe, wherfore
 the emperor shold not medle wth
 þe electiō of þe pope vnder payne of
 excomunycatiō / of these thynges,
 let euery man iudge, what holy-
 nes folowed þe popes fro day to
 day, after þe they had ones gotten
 cyties and domynions. But if
 any other man had sayd against
 the counseyll: in to howe greate
 heresies shold he haue fallen, but
 Stephen the Pope was grea-
 teste of all men, there is another
 reason

reason in hym: nowe is it toller-
ble to se how pertely he percbeth
forth of his neste: gettyng vnto
him pzetely the power of kynge
and emperours, so y now, hense
forthe he neadeth no more theyr
fauour. ¶ Afterwardes Pope
Stephen sent ambassadours to
lewes the emperour in to fraunce,
to myttygate his indygnation,
for that he was not saluted nor
spoken to aboute thelection and
consecratyon of the pope: for he
wold come to hym his owne self
personally (se y wicked craft, the
pope toke boldnes vpon his backe,
vysityng theperour in his owne
proper persone: but by that craft
he brought to passe that thyng
which he desired, that is to wyte,
the destruction of Adryan's coun-
saile) when the pope was comen
in to Fraunce vnto theperoure
Lewes,

Lewes, þ good and patient em-
 perour wēt forth towarde him
 with a greate company to mete
 hym, and receyued him very cur-
 tely & louyngly: where the pope
 saide masse and crowned Lewes
 the emperour of Rome/ whome
 the pope dyd then desyre that he
 wolde pardon and release to him
 the priuileges graūted by Adry-
 ane his predecessour vnto the an-
 cesters of the sayd Lewes: The
 good pryncce beyng perswadede
 dyd consent. Then this renūcia-
 tion forthwith they did put in to
 the popes lawes, and from that
 time forthwarde the Romanistes
 haue made vs popes after theyr
 own wyll & plesure. This lewes
 was the secōd empour of Rome,
 whiche was made by the power
 of þ pope/ and he lefte successor
 of the kingdome his fyrst begotē

I. i. sonne

sonne Lotharius, and his other
two yonge sonnes Charles and
Lewes beyng kynges onely in
name, he made the one pryncce of
Acquitania (whiche is a regyon
of Fraunce liēg to wardes spayn)
and the other of Bauarie. After
þe deceasse of their father Lewes,
thete arose disorde and stryfe be-
twene the thre bꝛetherne. The
yonger bꝛetherne were dyscontē-
ted & angry, that they were de-
pryued & put from theyꝝ kyngdō
of theyꝝ father, and whiche was
heredytarie to theym: wherfore
they made as it were Juste and
ryghtfull batayle agaynst Lo-
tharius in whiche batayll there
was so moche blod shed on both
parties, that all the power of the
sayd bꝛetherne was mynyshed &
decayed: In conclusyon Lotha-
rius was overcomen: & so fraunce
was

The chas-
se of them
pꝛec.

was deuided, Charles had to his
part, all that euer is betwene the
Englyshe see and Mosca : and to
Lewes part which was thelder
brother, fel all Germanye whole
euē to the ryuer called Rhenum/
And all the region lyenge betwe-
ne, as Lothoryngya (so called of
Lothorius) Treueris/ Colayne,
Mogúcia/ Braband/ Flaúders.
After this maner dyd the myp-
ter of Rome fal in to the lotte of dy-
uysyon. The olde auncient kyn-
ges of Fraunce, as the Merouē-
ges toke theyr name of merouēs,
the sone of Clodyus/ so lyke wise
the Carolines were called of Ca-
rolus the fyrste sonne of Dypyn,
which sayd carolines, did reigne
aboute an hundzeth & ten yeres,
and as long as þe Romane Em-
pyer was cōtynually remaynyng
and holden of þe frenshe men In
I.ij. these

Otho the
first Roma
ne empour
of the Ger
manes.

these thre brethren the sample
and stocke of the Carolines was
quyte extyncte / Lewes (whiche
was also called Suendebalde)
beyng the last of theym all. And
Otho Duke of Saxonye by the
voice and consent of al men was
called to be Emperour of the Ro
maynes in the yere of oure lord
ix.C.xiii. This Otho layeng for
hymselfe very great aage, & be sy
des that his owne impotency, &
he myght be lyghtened and eased
of so greate a charge and rule of
þ Romane Emprye. By his iud
gement therfore and counseyll a
certeyne man called Conradus,
one of the Germaynes was elec
ted Emperoure / of whome it is
doubt, whethet he was of the ly
nage of þ Carolynes or els not.
But when he had raygned seven
yeres in Germanye, he dyed / and
after

afterwardes. Otho y^e sonne of y^e Duke of Saxonie, was called, the
fyrste emperour of Rome, y^e was
made of the Germanyes. Now
it was necessarye to the olde ser-
pent, that he shoulde make this so-
plentifull a fytching, ons so hap-
pely and luckely gotten, propre &
sure to his owne selfe. Therfore
after that y^e romane emperie was
comen downe frome the frenshe
men to the flemynge, in the yere
of our lord. ix. C. lxiij. with in a
lytle vnder or ouer. The pope in
the mean season about the space
of .C. yeres bothe had put in cer-
teyne emperours in thempier, &
had enoynted theym / so that the
auctorite of that thing was now
waxed strong and had gathered
rotes: albeit yet neuertheles som
men other whyles dyd speake a-
gaynst it, and also dyd therfore
warre

58.
Otho y^e sonne
of the Duke
of Saxonie
y^e firste
emperour
of Rome
of the
Germanyes

warre agynste the Romane do-
minions & lordshyps / and when
it was ones comen to passe þ the
Frenche men dyd fall from them
pyer, beyng nothyng of myght
and power of them selues singu-
larly aboue other: then the Pope
also (wysely in dede) loked ano-
ther way, turning his heed from
theym, & made Otho duke of say-
ouye Emperour of rome / but yet
vnder a cōdition, þ his owne po-
wer sholde frō thenforth remain
stedfast & stable vnto hym self, yf
at ony tyme an accōpt shold be re-
quired of his possessiōs, & also þ
he shold haue, to whō he myght
trust & leane for socour & maynte-
nance. Iohn therfore þ . xij . pope
of þ name whiche was gotten by
to the popeshyp by the ayde and
power of his frendes, dyd prescri-
be an othe vnto Otho, in whiche
Otho

Otho shold ackno'lege him self
to be y^e popes phasalle (as we do
now cal it) & so bi these craftes &
sleyghtes y^e most noble & mighty
empier of y^e worlde did receaue of
y^e pope. Thus cliete lariox & dicox,
vnder whose very great holynes
it hath for y^e most pte contynued
also. The sayd othe is woziten in
this forme & maner / in y^e canon
lawe in y^e .lxiii. distinctio To the
lord Iohn y^e pope, I kinge Otho
do make promyse & an othe, by y^e
father, y^e sone, & the holy gho'ste,
and by this tree of the quickning
crosse, & by y^e relyques of saintes,
that if it please god to suffre me,
that I maye come to Rome: I
shall exalte the holy Chyrche of
Rome, and you the gouernour
of it, accordinge to all my myght
and powere, and also you shall
neuer lease your lyfe, no neyther
only

The pope
requesteth
an othe. of y^e
emperor

The forme
of the othe.

of othe
emperor
to y pope

any mebre of your body, neyther
this honour which you haue, by
my wyll, or by my counseyll, or
my cōsent, or my exortation, and
I wyl make no decre or ordenaū
ce in Rome concernyng any of al
those thynges, whiche do belong
to you, or to rome, without your
counsayll: & what so euer londeg
of saynt Peters, shall come in to
my handes and power, I shall re
store it vnto you: and to whome
so euer I shall cōmyt and betake
the gouernaūce of Italye, I shal
make hym swere, y he shall ayde
and helpe you to the vttermoste
of his power, to defende the pa
trymony of saynt Peter. The po
pe hath power and auctoryte to
requyre suche a maner of othe as
this, for so doeth the canon lawe
witnes in the twelfth cause and
y fyrst questyon Clericus. This
is in

is in dede to deuoure & swallowe
 in the soppe that is layed afore *this othe the*
 the . From this Otho, all them *emperours*
 perours that folowed euer after *made to y^e pope*
 euen to this daye : haue ben com- *y^e folowed otho.*
 pelled to bynde them selues vnto
 y^e pope as to theyr lord, by suche
 an holy othe . Oh Romane em-
 pire, suche a meate or supping as
 this is y^e woldest in olde time not
 ones haue tasted of : But nowe
 there is no remedy but that thou
 muste eate it clene vp / but thou
 wilt none other, for the scripture
 also muste be fulfilled . To the
 making of this greate othe, fyrst
 Otho the fyrst of that name dyd
 consente / then afterwarde his
 sone Otho the seconde, and after
 hym Otho thyrde, also dyd the
 same, breefly the same dyd all the
 dukes of Saxonye . But when
 Otho y^e thyrde was elected, beyng
 yet

yet in a maner but a chylde, the
Romanes were greatly offended
and greued therewithall, for they
dyd couet greatly to haue had a
certeyn man Crescenti⁹ magn⁹
whiche was consull of the cytye
of Rome, made empour / whome
when they had also elected and
chosen, then pope Gregory the .v.
fled to Otho in germanie, whose
cousyn he was. And otho goyng
forth with verye greate strenghe
besyged the cytye of Rome wth a
passynge great hoste, and wāne
it: in whiche bykeryng Crescen-
sius was stryken thozoghe and
slayne, and the newe pope Iohn
had his yeis put out / pope Gre-
gozy the .v. therfore gathered a
counseyll, that he myght dectee,
after what foyme and maner the
elections were to be made of the
newe kynge or emperour for the
empo

empours were in the power of
 þ pope, because they had sworne
 to theym as vnto theyꝝ lordes,
 lyk wyse as the Othoes had don,
 wherfore the popes toke then by
 on theym selues to gouerne and
 rule thempyer with full powere
 & auctoryte. For when one wold
 not sweare to suche thynges, as
 they dyd requyre, nor kepe and
 fulfyll suche thynges as he had
 sworne to: there was foude ano-
 ther prynce, which was ful glad
 to sweare onely to thentent that
 he myght ones be made Emper-
 our. And suche maner contenti-
 ons and pryde of þ Prynces dyd
 gyue the pope occasyon, and pla-
 ce often and sundrye tymes to in-
 uade thempyer. ¶ In this great
 counseyll it was decreed and or-
 deynd by the pope (he beyngela
 Germayne), whiche descended of
 the

The begyn
nyng of cho
lyng & em-
perour in
Germany.

the lynage of the dukes of Saxo
nye, that frome þ tyme forwarde
there sholde no moze ony Emper
our be made of the lyne oꝛ blodde
of the Romanes, but onely of the
Germanyes: and it was put in
thelection, power, and auctorite,
of the prynces of Germanye, to
make emperour tohom they lyst.
And this thyng was constytu-
ted by Gregorie the. v. and by the
counseyll in the yere of our lord
M. ii. Frome suche a begynnyng
it came afterwarde in to a custo-
me, that thempeours were made
by the voyces of seven prynces of
Germanye the electours, which
thyng we do se to be done even
at these present dayes. & therfore
the kyng oꝛ emperour of the Ro-
manes is named the son and the
Defender of the chyrche of Rome,
oneles we wyll that our faythe
sholde

shold decay & perysh. After suche
 facion do the popes now a daies
 bere dyuers wayes and subdue
 vnto them the sely emperours of
 Rome: euen as coursers do hor-
 ses / what soeuer thynge they co-
 uet to be brought to passe in any
 parte of the worlde, they do send
 a cardynall called a legat a latere
 vnto the emperour, puttynge hym
 in remembraunce of his offyce &
 duetye, and of the othe which he
 hath made, and oneies he wyll
 be made perswaded, he is compel-
 led to assyst the pope in all thyn-
 ges, whether it be right or wro-
 ng, which in the meane season being
 instructe wth goodly paynted elo-
 quēce, perswadeth euen this thynge
 also, for that the Pope can not
 erre. &c. Reade thou þ^e histories,
 whether this thynge be trewe or
 not / & now all power & auctorite
 is

is turned cleane contrarpe to the
ryght way. Constantyne þ̄ fyrst,
with his successours which pro-
fessed Chryste, dyd create & make
and confyrme all the popes of ro-
me, & also all the other bysshops:
but now the popes of Rome, do
make both kynges and empours
bysshops, and abbottes / & what
so ever is in the worlde. Moreo-
uer the pope, that he myght orde
all thinges accordyng to counseyl
and polycye of the olde serpente,
dyd assemble one counseyl after a
nother, in whiche counseylles he
dyd constytute and decree what
so ever thynge made for his pur-
pose: and what so ever thynge did
not lyke hym, or dyd make against
his purpose, that he dyd forbed
vnder payne of þ̄ thunderbolt of
excommuncation. Thus were
the pryuyleges of the chyrche of
rome

Rome inuented, and afterwar-
 des obteyned by the confyrmati-
 on of the Romane emperours,
 and dilygently gathered to ge-
 ther into the canon lawe but yet
 if any thing had ben forgotten by
 theyr negligence strayght wayes
 they patched to an extrauagant,
 with this lawe þ pope hath well
 armed and fenced hym selfe, that
 there shold be no mā at ony tyme
 whiche myghte be bolde in ony
 thyng to gayne say hym, or to
 reprove hym, constytutynge and
 exalting hym selfe aboue all men
 in the whole worlde, as it is wri-
 ten in þ same lawe in þ .ix. cause
 & the thyrde question. Nemo. &c.
 with many other bayne tryfles,
 and he dyd not onely reiecte men
 from hym selfe or his owne pson,
 but also he hathe drawen bothe
 the verye gospell, yea and all the
 hole

Here the
 pope setteth
 his seate e-
 gall to god.

hole scrypture, in to captyuite no
man darynge ones to vse it, but
as farforth as his consent and
faucur shall permitte and suffre.
Besydes þ he hath decreed that
no man shall either teache, or vn-
derstonde þ scrypture, otherwise
then as the Pope hath gyuen
sentence and iudgemēt vpon it.
Also þ no man shall either truste
or gyue faste and sure credence to
the vertue and auctoryte of the
holy scriptures: yf the Pope wyl
not consente therto, in the .xviij.
cause and in the fourth question.
Remint. &c. & in the .xxiiij. cause
and the fyrst questiō. Quotiens/
and so cōsequētly in diuers other
chapters. But what other thȳg
is the scrypture then the word of
goddes mouthe: as the .lxxviij.
psalme doth wytnes saing Do-
minus narrabit in scripturis. &c.
The

The lord shall speke or tell in the
 scriptures. The scripture ther-
 fore is the speache of god, which
 is the verye truthe selfe / and his
 speache is truthe, in the .xviij. of
 Iohn. Moreover Chryst sayth,
 I am the waye, verye, and lyfe /
 yf chryste then is the truthe and
 the scripture (as is sayd before)
 is also the same truthe: now then
 seynge scripture (as is afore de-
 clared) is yf popes captiue which
 maketh of it what he wyll, it fo-
 loweth necessarily that chryste yf
 eternal god is the popes captiue
 also & prisoner. Oh serpent Lu-
 cyfer what maner a newe god
 dost thou here brynge forth to
 vs, & what maner a newe fayth:
 it lacketh not moche, but that I
 do thynke hym to be, that beaste,
 with .viij. heddes and .x. hornes,
 of which Iohn speakith in y. xiiij.

chapter of y apocalypse / of these
thynges dothe folowe this pro-
posytion, that it were as profita-
ble, (yea I had well neare sayd
more profytable also) that all the
hole scrypture & the holy gospell
were abrogate and cleane put a-
waye, then y it sholde contynue
in suche state and captynyte / yf
this holson message ought to be
preached, and shewed to no man
more largely (as they do say) then
as moche as the pope / wyll con-
fyrme and alowe. We sydes this
we do se openly before our yeis
that the pope dothe in some plas-
ces moost openly and playnly re-
secte y scripture, and mynysh the
auctozite of it, setting his owne
lawes in egall degree of honoure,
and makynge theym egall vnto it
in reuerence and strenghte and
bertue: whiche thyng that thou
mayst

mayste perceyue to be trewe rede
the canon lawe in p. xix. distinc-
tion Sic omnes .Ar. But wher ^{what nedeth}
foze setueth the holy scrypture, ^{scrypture, yf}
oz what nedeth vs to haue it : if ^{the pope be to}
p pope hym selfe be to vs p scrip- ^{as yf scrypture}
ture : Oh wretched man how
farre doeth thy madnes procede,
whiche doeste make thy seate e-
quall to thy lorde god : whiche
did not suffre neither Lucyer in
heuen , neither Adam in paradys-
se , so longe as he doeth patiently
suffer p in earthe . But suche ma-
ner blasphemyes agaynste god,
doeth the olde serpet bryng forth
by Aristotelycall & Thomistcally
diuynite. Freers, and the subtyll
ymagynation of the Scotistes,
do rayse vp suche maner god des :
lykewyse as the lorde god hathe
sygnifyed by his holy prophete
Ezechiel in the .viij. chapytre do
k. ij. you

The pope
a new god.

you not thynke that the walles
of our herte and the vslage of the
chirche doeth containe the moſte
greateſt parte of the pyctures &
the ymages of abhomynations,
which are mentioned in the ſayd
chapyter : and vnder a good and
religious ſemblaunce, euen ſuche
goldē calues alſo as hieroboam
dyd make in the olde tyme : euen
lyke wyſe as yf he dyd ſay in that
place you chriſten men loke well
vpon the Pope, whiche is your
god. whiche hathe in his power
heuen and hell you do beleue him,
what ſoeuer he doethe is ryght
wyſe neyther do you nede to re-
quyre any more of hieruſalem,
tary you ſtyll in Bethell, ther to
offre your bzent ſacrifices. Many
thynges myght be wyrtē of this
boyiſtous newe god : but who ſo-
euer liſt to know his newe faith,
his

nota
you chriſten
men loke well
vpon y pope
in Regū xii.
wth y^e god

his lyfe and his gouernaunce, let
hym rede the canon lawe whiche
he hath made / and let hym com-
pare it to the holy scrypture, and
to the olde faythe of Christ: and
it shall appere to him moze clerly
then the sonne, that he is a newe
god and a newe faythe / let ony
man seacche thozoughe out the
cronycles, and hystories, and he
shall fynde in a maner y^e not y^e de-
uyl hys self was euer so pluptuo^s
so filthy, & so synful & mischeuo^s.

Now he that hath ben at Rome,
in the tyme of Pope Alexandre y^e
vi. or of Pope Iulij the seconde:
he shall not nede to reade manye
hystories / I put it to his Judge-
ment, wether euer ony of the pay-
nyms or of the Turkes dyd ener
leade suche a life, as did these our
most holy popes. And albeit per-
aduenture that I do ouermoeche
touche

Pope Alex-
andre the
vi. & pope
Iulij the ii.

touch the fundation & do medle
to moche wth this matier / whiche
may turne me to dyspleasure: yet
that notwithstandinge, it is pro
fyttable & verye necessar^ye, that
the trouth be assysted & defended
leaste that ony man do preferre
or make egal the Imaginations
and innentions of man, vnto the
euerlastyng^e ryghtuous, moost
good, & most greate and myghty
god, & least man do put his trust
and confydence in man, and so by
the reason therof be condemned
aeternally. This I do saye, god

The great could neuer haue suffered a great
test plage & ter nor a sozer punyshment and
punyshment in earthe. & plage to falle in to this worlde,
god sent & then blyndenes, ygnoraunce and
into y^e worlde vbeleefe: for the scrypture sayth
ind to be mooste euydently, who so euer
ignorant doeth not beleue: (vnderstande y^e
scrypture the holy scryptures) he is alredy
iudged

678.
iudged. Therfore when we will
by no meane gyue credence to the
holy scrypture, but we will with
rotten gloses expoude it, & turne
it in to all facions after our psea-
sure, as it were a peace of waxe:
then god of his ryghtuoussenes
doeth permit and suffre, that we
can none otherwyse iudge noz o-
therwise knowe, but that in so
doynge we do all ryght and well.
In suche maner and incredulyte
we do continue, and in our owne
carnall and wordely wysedome
we do contynually procede and
go forwarde, and so we do rayse
vp a newe saythe / we do set vp
a newe god / of whome we shall
also receyue the rewarde of our
merytes and deseruynges. ¶
wo. wo. be to this rewarde e-
ternally. ¶ moste tender & dears-
ly beloued chrysten men, plucke
backe

The cause
of the exal-
tation of y^e
pope, and
of sayntes.

backe your sote, gyue your selues
to Christ the most good & gentill
lorde, that he maye gouerne you,
whiche may helpe vs for euer
more. So then the olde serpente
Lucyfer hathe broughte to the
worlde, this excellent & straunge
new god no lesse craftely, then in
the olde tyme they whiche wrote
the fable of transformatyon as
Quide amonge latine mē by the
wyng of Homere (as I suppose)
in which sayd fable men are tur-
ned in to wolues, into asses, in to
gotes / in to byrdes / in to herbes /
in to stones / whiche thyng the
goddes and goddeses Jupyter,
Pallas, Juno, Appollo, Ven⁹. &c
dyd woork by theyr power, which
after theyr deth were made gods
of mē. For i y^e olde tyme as every
man or woman was excellent &
notable, whiche had syngularly
eyther

either inuented, or elles done any
 thyng whiche the people knewe
 not before: so was he or she mag-
 nified and exalted for a god or
 goddesse: as Hercules an excel-
 lent strong, & hardy man, a stout
 enemy of bayne men / and a defe-
 der of al innocent psones beyng
 oppressed of tyrannous men / of
 whome he was a very valyaunt
 cōquerour and queller: this her-
 cules (I say) beyng so good, so
 wyse so strong & valtaunt a man
 (beyng moche like to Samson,
 whyles he was liuing, in his time)
 after that he had done so excellēt
 and noble actes, was of all men
 magnified & lyfted vp w laudes
 and prayles euen to y skye / was
 worshypped and after his death
 also was deified. For y olde ser-
 pente instructed and armed with
 his deceypte and craft, crepte to,
 puttyng

puttyng men in the mynde, that
of moost balyaunt hercules they
sholde make a demonyake. Lyke
wyse in a maner came it to passe
in Chyste / in peter / in benedycte
and fraunciske / whiche all were
moost vertuous and moost parfyte
chrysten men / but the posteryte &
successours of them dyd onely ke
pe styll the tytles, and dyd hyghly
exalte and magnifie the goodnes
and holynes of these persones a
fore rehersted, and settynge them
selues in to theyr rounes do cha
lengelyke titles vnto the selues /
& vnder þ pretence and clooke of
suche holy names, thei do occupy
the tyzanny of þ whole worlde /
they do rule & reygne / yet is their
lyuyng nothyng at all agreyng
to theyr titles, but they do al thin
ges clene contrary therto, & þ open
ly, & wout ony maner shame in þ
world

world. And if ony man do speake
 ony whyt of theyr maners and
 lyuyng, or do rebuke them, or w-
 stode the: what do they? straight
 wayes they do cast forth agaynst
 vs holy men, as it were a certeyn
 shelde to defend theym selues w-
 all, Christ our lord / the power
 & auctoryte of Peter / the moste
 weyghty auctoryte of þe workes
 of Thomas of Aquyne, þe wound-
 des of saynt Frauncyske / the tem-
 peraunce of Benedicte / þe charyte
 of Augustynne: behynde whom
 stondethe this cursed hypocryte
 and new god w- his tyzannycall
 and new faythe, pretending and
 makynge the people beleue, that
 blasphemy is comytted agaynst
 god & his sayntes / and agaynst
 þe catholyque chyrche, sedytions
 to be moened / inobedience to be
 brought in / þe peace of christedom
 to

The comen
 oration &
 speache of
 religious
 persones to
 the laye
 people.

to be dysturbed / and with suche
and other lyke false reportes,
they do blynde and deceyue prin-
ces, & lordes, so that a man can-
not lyghtly rydde out hym selfe
therfro, neyther knowe what is
ryght, and what is contrary to
ryght / and so thus we do walke
forth on in our blyndnes our chil-
dren haue lerned this thyng of
vs and theyr chyldren of them /
and so by this meanes it doeth &
hath contynually growen and
encreased by the space of manye
hundreth yeres / Be sydes this,
yf at any tyme god pytyenge our
blindnes, doeth electe som good,
wel learned, and vertuous man,
whiche wyll restore yeis agayne
vnto oure vnderstandynge, and
whiche wyll goo aboute to tea-
che what dyfference is betwene
precious thynges, and thynges
of

of smalle value, betwene leade, &
 pure golde / betwene y true fayth
 of christ, & the newe superstition,
 betwene the doctrine or lawe of
 men and the heuenly and dyuine
 scripture: then do these brethren
 fall to theyr vttermoste defence &
 thyfte / yst come forth the Rely-
 gyous men / the burthaynes of
 chyrches, with mischeuous wo-
 des hatefully accusyng hym and
 informyng the newe goddes, y
 there is a certeyn felowe spronge
 vp whiche wolde put them oute
 of place / and dzyue them out of y
 worlde. All the new goddes then
 assemblen theym selues togyther
 & do take, theyr couseyll agaynst
 hym / couerynge some vngratioⁿ
 and wycked person with the in-
 nocent garment of christ our lord
 and so beyng instructed and pre-
 payred do go vp in to the pulpet
 of theyr

The malin-
 gnite of pre-
 lates.

of they? vnshamfastnes, countre
faytyng an holy & godly worke
and gesture, in suche wise that an
ygnoraunt persone wold swere/
that there stode in þ place eyther
saynt peter/oz domynyk oz frans
cyske his owne seife/ & there they
begin to syng they? forged song:
but sodelynly forgettyng they?
matier/when they ought to shew
theym selues as Christ taughte:
thei do shew theselues to be none
other maner ones, then was Be
lyail in the olde tyme/ they raue/
they rage/ & rayle as it were mad
men / wout scrypture, wout rea
son/lewedly & shamfully: whose
chef doctryne & wisdom is this,
he is an heretike/a sedicio⁹ pson
he wresteth þ scripture to a puer
se & wronge sense/ he wyll pzeche
& teache to vs a new faythe. Oh
good god, the sely comen people
Doeth

doeth inwardly sorow, by reason
þ this pharysaye doeth so boldly
& presumptuously inuey, rage, &
feircely speake agaynst the true
doctryne beyng offered and put
forthe vnto theym: Also folyshe
freers do walke a bout amonge
þ comen people, bablyng in this
wyse / frēdes, how thinke you by
this newe doctrine: what thinke
you wyll folowe therupon: we
ought not to byspte the chyrche /
we ought not to offre vnto þ al-
tre / we ought not to make our
confessyon and shryft, the preestes
ought to be spoyled of all theyr
goodes / (yet they do falsly & sha-
melessly ymagin all these thyges,
for there is no mā, þ doth so teach
wout difference) what is your best
coucel i this matier: Noli Noli.
To þ fier, w þ knaue / suppose ye
þ al our forfathers were soles: or
that

freers.

that thei were dampned eche one
of theym: what meanethe this
heretyke to byynge in newe thyn-
ges: I wyll stycke to myn olde
god (that is to wete, to the canon
lawe, to þ rules and ceremonies
and to þ boke of rentes and pen-
sions) I wyll a byde by the olde
faythe (which that is / lyke wyse
which is þ newe: you shall heare
a lytel hereafter) to what so euer
place my fore fathers haue gone
after theyr deathe: thither wyll
I also w a good will. The sylle
vnlearned comen people, when
they do heare so goodly narrati-
tiōs, do thinke this in their myn-
des / seing that the pzeestes do so
strongely resyst a stryue agaynst
this doctrine: what hast thou to
do with it: thou shalte enclyne to
the moze part / and so euen now
a dayes is that sayenge of christ
fulfilled

fulfylled, if one blynde mā be guyd
to another blynde man bothe of
theym shall fall in to the dytche.

Euen lyke wyse dyd þe mynysters Examples
of þe courtesie
of true chris-
ten men.
of the alter of þe newe god Beliall,
in Babilon, vnto the good pphet
Danyell, and semblably was in-
nocent Susanna entreated of þe
two vngratyous pcestes / and
Hieremie, whiche was sanctified Danyells.
from his mothers wombe, was
none other wyse handled of the
falle goddes & theyr mynysters /
& after þe same maner was Jesu
Christ dealed with all, of þe newe
goddes in hierusalem and of the
pcestes thorough out all Iury,
and after suche facyon also was
þe excellēt martyre saynt Stephē
handled of the newe god Annas,
and of the mynysters of the tem-
ple. In lyke maner was saynte
Peter & saynte Iohn entreated /
L. J. what

what nede mani word: alwayes
the hole councell / y chief prestes /
the doctours / the pharyseys / the
relygyous / the senyours / haue
thought & iudged the contrary,
yea and also in theyr counselles
haue decreed what soeuer these
afoze named holy and ryghtuo^s
men dyd teache, to be heresy and
blasphemy agaynst god, putting
forthe and layenge afoze theym
y olde faythe / y olde councelles /
the olde statutes / the olde vsage
and custume: and therfoze they
dyd dzyue out the sayd holy men
out of their cyties / they did beate
theym with scourges / they dyd
stone theym and slee theym also:
but do you wene y Chyste was
therfoze an heretyke / that Hiero-
mye, y Esaye, and all y apostles,

Take hede were heretikes: because the pree-
yow prestes stes of the temples w theyr newe
goddes

goddes, did rage & rayle agaynst
 theym: that is nothyng so / for
 the trouthe is trouthe and shall
 euer moze endure / althoughe the
 moſte wretched preeſtes of the tē-
 ples wth theyr newe goddes wyll
 go do wone to y^e deuylles, let that
 moue the nothyng at all: for to
 hell they do belonge, onles they
 wyll amend and be hartely repē-
 taunt & ſorry for their blindnes &
 tyrannie: for it chaūſeth ſcantly
 otherwiſe, but y^e to whom ſoever
 many thinges / haue be cōmitted
 and betaken, of the ſame is alſo a *Luc. xij.*
 great reckening & large accompte
 requyred. But thou wylt ſaye, *A queſtion*
 what is it that thou ſayeſte: are *concernyng*
 the ceremonies, and the rytes & *goddes ſer-*
uice.
 vſage of the chy^rches, ſupſtitio:
 as thou doeſte ſhewe: for thou
 doeſte in mockage name religioⁿ
 men, & preeſtes, the ſeruantes of
 the

L. ij.

Ministers
of the
temples.

the temples / thou doest(I say)
name theym the mynisters of the
newe goddes / of the princes and
doctours : did not god hym selfe
cōmaūde & appoynt vnto Moyses
many ceremonyes to be vsed
in makynge of sacryfyce to hym
selfe : I make aunswere / if I do
speake after y comen vsuall ma-
ner of speakyng, which is found
in the scrypture : I truste I haue
done none iniury . The name of
ministers of the temples is most
openly noted in y fyrst chapytre
of y prophet Iohel . Now whe-
ther he be pope, oz bisshop, oz per-
son, curate docto, religious man,
oz who soeuer he be , that doethe
not his offyce & dutye, accoꝝding
to the most simple and pure sence
of holy scrypture with out any
addition, which y scripture ney-
ther hath in vse, noꝝ can beare: oz
elles

elles which doeth abuse the scrip-
 ture to his owne aduantage: or
 elles doeth forsake his shepe, and
 doeth not fede them wth the moste
 swete fode of holy scripture, but
 doeth caste afore them thystelles,
 and stinking and filthy doctrine,
 & fodder of vile wedes, y^e doctrine
 of men repugna^{nt}te the one to the
 other that man (I say) may well
be called a newe god, or ydoll, as
y^e scripture witneleth to me most
openly, in the .xi. chapitre of za-
charie. And where as they bring
 in mētiō of y^e ceremonies, whiche
 Moyses taught: we will at this
 tyme let those passe. For all these
 thinges were fygures and signi-
 ficatiōs of grace to come, which
 the heuēly father promised to vs
 vnder suche maner shadowes, and
 hathe now fulfilled his promise,
 & hathe geuen the sayde grace by
 Jesu

who may
 be called
 a newe god.

Iesu Chyſte his dearely beloved
ſonne, to whome be prayſe wor-
des without ende Amen.

But for as moche as we
Chyſten men do hold and
kepe many ceremonies &
rytes in the chyrches, and dayly
do ymagyne and decre mo & mo
newe: I do fyrſte ſay, that cere-
monies are not euyll, but good,
if euery man did well and wiſely
vnderſtonde, why and wherfore
this or that rite and ceremonye
was brought in, & what thyng
were ſygnifyed by it, for ceremo-
nies of them ſelues are nothyng
at all, neyther are they neceſſary
to be done. Now the ſimple men
do thynke, that the more pꝛowde
the mynyſters of the temple are
namely religious men, & greater
by ſo moche is the honour and
worſhypp

How cere-
monies at-
tobe ſuf-
fred.

woꝛshyp of god : and yet in very
 dede all the ceremonies that are,
 be nothyng elles but certeyne ex-
 amples & sygnifications / when
 the masse is in syngynge in great
 and cathedrall chyrches, then is
 the bꝛente frankensce in the sen-
 cer, & it makethe a smoke a bonte
 all the altre / & this day the pꝛest
 hath a redde vestimēt, to morow
 he shall haue vppon hym a whyt
 one, and an other tyme a grene
 one, and when he syngeth masse
 of requiem, he hath on a blacke
 bestiment. There is also ioyned
 to him deacon and subdeaco, and
 one to synge the epystle, and the
 other to synge the gospel. But
 although none of all these thyn-
 ges were done at all, (as it hap-
 peneth oftētimes in vilages) yet
 shold there neuertheles be done a
 lawfull masse. The thing which
 the

þ ceremonies do betokē, is good /
yf there were also a good herte &
minde : peraduentur the sacrifice
shold not be vnpleasaunt to god.

Monkes.

The monke goeth well nere smo-
the, hauing all his heare in a ma-
ner quite shauen of / and couered
also with a great cowll that no-
thyng may be sene / his garment
is syde downe to þ fote, his hose
eyther beyng grey oz whyte do
touche his kne : when he passeth
by the alter, oz by his supervour,
then he lowteth & maketh lowly
reuerence / he casteth his hoode
farre at his backe, & so afterwar-
des with a tremblyng heed he
goeth a part in to his owne place:
although none of þ sayd thinges
were done at all, so þ they were
endued other wayes with good
maners and with honest opera-
tion of þ body, it were very well
Done:

done: & thei shold reſerue to great
 lowtyng & reuerence to þ humy-
 lyte, beneuolence, and charite to-
 ward their neighbour. The pope
 wyrteth hym ſelfe, ſeruu ſeruoz.
 that is to ſay the ſeruaunte of ſer-
 uauntes, and by this meane he
 weneth hym ſelfe to be confor-
 ma- ble and lyke to Chryſte, whiche
 called hym ſelfe the mynyſter of
 his diſciples, and did teache that
 who ſoeuer of theym wolde be
 greateſt, he ſholde be leaſte, and
 þ ſeruaunte of all þ other. Ther-
 fore it is inſtytuted, that vpon
 maundy thurſday the ſuperyour
 doeth waſhe the feate of þ infery-
 ours, for exāple as þ pope doeth
 waſhe the fete of þ cardynalles,
 and ſo lykwyſe of other / if this
 thyng be done vnfaynedly with
 the harte, þ deuyll fetch me out
 of the worlde / for in ſtede of this
 waſhyng

ſeruu ſeruo-
 rum

Agath. xx.

wasching of feete, they are all the
whole yere besyde lordly and ty-
rannous, and they wolde not so
moche as ones sharpe a prycke to
theyr neyghbour. But wherfore
serueth this hypocrisy their wor-
kes, beyng so farre contrary: yea
it is rather a mocking & scorning
of the humble & meke lorde Jesu
Christe / what if this sayd wasch-
yng of feete were layde asyde and
lefte vndone, and the prelate all
the yere besyde did suffre gently
& patiently shame & ignoraunce
of his subiectes, dyd with myld-
nes instruct wretched and blynd
synners / dyd w a lyberall hande
succour & releue poore mē, whom
þe bysshops for þe moste pte now
adayes do deuoure euen quycke,
and do destroy them / dyd in tyme
mynistre iustyce to poore men, as
well as to the ryche / dyd rebuke
sharply,

Sharply, with y^e sword of goddes
worde did holde vnder, open and
obstynate blasphemers a gaynste
god, and dyd not so cruelly sucke
the sely p^riestes of the countrey
euen to y^e very bone, nor dyd fley
they^r subiectes out of they^r skin-
nes, to whom they neuer bouched
safe to speake any louing worde.

These were the very workes of
waschyng fete, by whiche euery
man shold easily learne & p^rceyue,
how humble the p^relate were &
the seruaunt of seruautes. But
oh good lorde, how is the pure
golde touned in to cop^re. That
ceremonies ar nat of y^e substaⁿce
of the true honouryng and very
seruys of god, I may perceyue
euen hereof, seyng that eyther
none or elles very fewe ceremo-
nies are p^rescrybed in the booke
of y^e newe testamēt. Secūdarly

The p^ropes
of ceremo-
nies ar not
necessary.

I fynd

I fynde the saide ceremonies on
euery syde sūdry & vnlike among
theym selues. Thyrdly they be
excedyngly mutable/ wherfoze it
were good, in asmoche as there
are so many men, whiche do so
hyghly regarde ceremonies, that
there were somtyme declaration
& instruction gyuen to the comen
people, concernyng the same: but
in suche wise y they might learne
and knowe y dyfference betwene
the very worshyp and seruyce of
god, and y ryte and vsage of the
chyrches. For if a man do come
to masse, and doeth here it, he woe
neth that he hath done his duety
gayly well: and he doeth not yet
knowe what the masse is. But in
our tymes ceremonies haue gotē
this name of y goddesse Ceres:
for they do gyue or bring in bread
and bytaylles by a good fyere.
And

And therfore we do not suffre, þ
 any man shall speake euill of that wherof they
 maner of worshipping god. Let are called by
 no man be angry nor miscontent, this name
 ceremonies
 if I shall some what speake and
 gyue sygnifycacyon of them: for
 ceremonyes after this maner are
 in a maner ydolatry / & that thou
 mayste perceyue and vnderstond
 what they are consydre & marke
 well these thynges folowynge.
 Yf we wyll at any time do þ offi-
 ces and woꝝkes of þ chirche, and
 kepe diuynе seruyce and honour:
 what do we : do on a whyte linē
 surples: which ought to sygnify
 our innocēcy and chastite of lyfe,
 and also the clere vnderstonding
 of the holy scripures, which same
 thyng whyte & pure syluer doeth
 represent and signify in the holy
 scripture : but in our iudgement,
 we are no lesse of weyghte and
 auctoꝝ

The amyce
of furre
what it sig-
nifyeth.

auctorite, nor lesse wyse, then the
very scripture of god, besydes
this, we do on vs a calabere a-
myce of deade beastes skynnes,
which doeth betoken mortallite:
for if we shold be onely cladde in
a linnen garment, and that same
also beyng whyte, we myghte
perhappes consideryng þe thyng
which it signyfieth, þe is to wete,
þe we were so greatly ennocētes/
of so chaste lyfe/ and so excellētly
learned in holy scriptures: we
myght (I say) by þe reason therof
fall in to pryde: for connyng and
knowlyge oftentymes maketh a
man proude. Therfore we do
loke vpon the ouermost amyce of
gray skynnes, whiche may put
vs in remembraunce of our mor-
talyte, by the reason wherof we
fall in to humylyte and meknes/
and so beyng full of clenness/ of
innocent

innocent lyfe of greate knowlyge
of the fcriptures / and moft depe
humylite : we do go forth in to p
teple to giue vnto god hys honour
& feruyce / what fay ye my neigh-
bours, are not this gay goddes?
So then prime (as we call it) is
begon / i some countreis ther must
one com forth armed w a bagge
fulle of money, to confort fuche
humble and heuye hartes which
fame thyng is lyke wyfe done at
Tertia, Sexta, and Nona / who
wolde, were not this : do the dy-
uine feruice : here are heaped to-
gether innumerable psalmes, An-
temnes / Collects / many praiers,
although they do nothyng at all
agre one of them with another:
& makynge hafte, as it were hun-
ters in a wodde we do mumble
together and make a bufzyng
none other wyfe the do waspes or
gadde

The feuen
houres ca-
nonycall.

to be done
in the church
at the feuen
houres

Canons of
lordes of
the close.

gadde bees in an olde stocke of a
wyllo we tree, at whiche noyseg
bothe of them, it is pleasaunt and
swate slepyng beyonde measure.
For we do synge so easely & ten-
derly, that euen in pryue alone,
we are faine to chaung our tune,
and to take it higher, twyes or
thries often tymes euen hole .liii.
ptes. ad totam quartam. After-
wardes do come in our masters
& lordes of the close couered with
gray amyces, and haupnge on a
bery white surples, but not suche
one as the forsayde chaplaynes
do weare, but of mooste fyne ray-
nes or sylke, bresly so fyne and
thynne y a man may se thorughe
it, in token of mooste hyghe and
perfecte excellency in holynes / in
chastyte in innocencie / & in pro-
foude vnderstandinge of y scrip-
ture / namely in the epystles of
Paule,

Paule, and in the gossell. For
 albeit that they be very excellent
 in other thinges yet in these thin-
 ges they are excellent, as who is
 most excellēt. These mē beholdig
 they: amice of furre, which hath
 in other countreys a great gyrdle
 of grene colour hangyng downe
 (as thicke as þe corde wherwith
 the mynories are gyrded) with
 many tasselles, & wretched sylken
 thredes very thicke as are þe brus-
 shes of Drapers or taylers: then
 is they: harte stryken as it were
 with a knife, when they are thus
 put in remembraunce of teryble
 Deth: wherfore for passing great
 heuines they compasse their heed
 round about with a purple tiara
 and they are nothyng so pꝛowde
 as they, whiche do synge in the
 quier, which do continually rúne
 in to þe chyrch cladde in a garmēt
 M. j. gnawen

gnawen and eaten of woꝛmes &
mothes, but they haue thre oꝛ
fiue seruañtes waiting vpon the
& two chaplayns, whiche folow
harde at theyꝝ masters heeles, to
thentent foꝛsothe that they also
myght dꝛynke in so great contē
placyon, & so might learne well
to consydeꝛ and remēbeꝛ death/
but they are of a very high mide/
they honour ȳ chapleins, neither
do thei trouble them in labours/
they syng eyther nothyng at all/
oꝛ elles very lytle, because ȳ other
shold not be letted, they haue also
but comen oꝛ course bꝛestes: but
yet they resorte to the quyer very
woꝛshypfully / they doo hyghly
honour to ȳ lampe / thei do make
greate reuerence to the sayntes/
and so after that they haue ones
pꝛesēted and shewed them selues
in the chꝛyꝛche / anone after they
Desyre

Desyre frendly and louing depar-
 tinge / they go forth of the quyer,
 comyttynge the resydue of the dy-
 uyne seruyce to the chapleynges /
 but yet theyr mynde is moche set
 vpon hym which walketh about
 wth the bagge of money / to whom
 after that they haue humbly put
 forth the theyr hande, then is there
 no lenger any cause of taryenge:
 for they are exemted, and the byr-
 des do leape vp at home fastyng
 y^e whelpes do teare one another /
 y^e olde cokesse & the yonge cokesse
 do bzaule and fyght / they muste
 neades be commaunded to kepe
 peace. But least the chapleynges
 myght say, whyles these men are
 ydle and do nought / we must be
 fayne to synge continually in the
 queare: they are wyse / they do
 part and deuylde y^e labours with
 theym, so that the chapleyngs do

M.ij. synge

fyngge myghtely, and them selues
do myghtely receyue money / to
thende that all thynges may be
brought to egalyte yet neuerthe-
les thei do giue to these mē. .iiij. d.

Oblatyon. But if masse be begon & the tyme
of offring doeth drawe nere, here
also is dyuersyte: for þ̄ chapleins
armed euery one of theym with
an ob. do cast theyr ob. in to the
basen kyssyng þ̄ sudary. But the
masters theym selues do come w
a very depe consyence / & when
thei are comen nere vnto þ̄ basen,
they do thynke in theyr myndes /
peraduenture thy money may be
a possessyon or goodes vntuly
and wrongfully gotten: they will
not therfore offende ony thyng
at all / and doo touche the basen
ryght well with an emty hande /
bery honozably drawyng backe
agayne their armes / kyssing also
the

82.

the sudary / and makynge curtesy
bery goodly tournynge rownde
aboute / and so fayre and softely
they go agayne to theyr place /
who wolde call these thynges /
tryfles / when they do so honou-
rably make their oblation to god:
Oh how goodly mynysters and
seruice are daily don to almighty
god: how goodly shryll songes
do sounde daili: here y musiciens
do synge songes of fyue partes /
accozdyng to y .xc.ij. distynction
Cantâtes. &c. Otherwhyles they
do so strayne theyr voyce aboue
theyr reache / as thonghe they
wolde be strâgled, with in a litle
while after they do let their voice
fall so lowe / that thou woldeste
wene / y they dyd wepe / one man
singeth on this part, an other sin-
gethe on another parte / & by and
by afterward they waxe dumbe:
anone

The songe
used in the
chyrche

anon after one begynneth to crowe
as it were a henne, which wolde
lay egges / and then foloweth a
sounde of a full voyce, as it were
the soude of a dzone oz of a ledder
pype : in somoche y often tymes
in so great a stryfe & dyuersitytes
of manyfold voices it doeth seme
necessary to crye peace peace / they
do howle so pytously, that we
haue in very dede pyte & cōpassy-
on vpon them : moche lyke to the
howling of cattes i Marche. But
what shall I saye of the gospell?
when it is song? Oh how good-
ly ceremonies are then done? (it
is moche lyke to y facio, which y
Jewes did vse i olde tyme about
y sepulchres of y pphetes, wherof
it is mēcioned i y .xxiii. of Math)
Ther is borne a bāner of sylke &
garnyshed with a goodly crosse,
in taken of y victorious & blessed
tryumphe

The cere-
monyes vs-
ed at the
reading of
the gospell.

tryumphe whiche Iesu Chryste
 made of subduing þ world vnto
 hym selfe by the doctryne of the
 gospell Johā the .xvi. And also
 because in baptisme all we did be-
 come sworne to chryst vndre this *the signe of*
 sygne of the crosse, and also in to- *the crosse*
 ken þ world is to be ouercomē
 by the gospel / besydes that there
 are borne aboute two brennyng
 tapers in sygnification and beto-
 kenynge þ the gospell is the very
 heuenly doctryne, by the whiche
 all men are illumynated & saued,
 and not by ony other thyng / to
 thentent þ we sholde kepe fyme
 & stedfast faith in þ gospell, Johā
 þ .viij. chapitre. Then afterwar-
 des a preest beareth a scer of sil-
 uer makyng a fumigatiō & sauour
 of ensence, as long as þ gospell is
 in readyng to syngnyfy our in-
 warde affection toward chryst w
 deuoute

deuoute prayers to hym, to the
laude of hym / for his grace and
doctryne gyuen vnto vs. There
is also bozne aboute the gospel
boke rycheley couered with golde
and syluer, garnysed with precy
ous stones: in þ sygne and token
of our great estymation that we
haue towarde the gospel, and þ
in our iudgement it is þ hyghest
treasure, whiche of feruente loue
enclosed within our brest w ma
ny vertues & chrysten lyfe doeth
breake oute in to workes, whiche
thing we do se in a maner dayly.
Afterwardes there thundzeth a
great bell / by which we do sygny
fy our chrysten preestly & aposto
lycalloffyce / þ it is well done and
executed of vs lyke wyse as chryst
hath commytted and gyuen com
maundemente to vs preelates, in
the. xij. of luke / and in the laste of
marke

Marke / last of all the gospell is
 borne aboute to euery person in
 the quyer, and offered forth to be
 kyssed, in the sygnification of the
 greate feruent charite y we haue
 towarde Chryst & his doctrine,
 where we do openly shewe, that
 we wyll be perpetually the fren-
 des and folowers of the gospell:
 for y othe, whiche we dyd make
 at the receyuyng of y sacrament
 of baptisme, y same we then con-
 fyrm with a kyss / and we do go
 aboute to gette that glozie in the
 syght of y lay people, to whome
 y gospell is not in lyke maner of-
 fered to be kyssed. Oh how great
 honourynge and seruyce of god
 is this / for yf this be not hyghe
 honour to god then wote I not
 what is honour to god. Now y
 Lutheranes do alwaies come a-
 gaynst vs w the gospell making
 Jewes

Jewes and phariseis of vs / how
hold we otherwise worshyp the
gospel: is not this reuerēce grete
ynoughe and ynough agayn: for
euen whiles the gospels is in syn-
gynge, we do put of our cappes,
we do ryle bp on our fete / we do
wake out of our slepe / we do spyt
a reatche strongly / which thyng
doeth helpe well / althoughe our
mynde in the meane season be in
another place occupied aboute o-
ther maters / whiche thyng can
not hurte for as moche as we do
stonde there p̄sent / as it is had
in the .x. Distinction fixū strosack.
None after these thynges done /
we do go in to the chapitre house
(as they cal it) and there we take
greate care, and do take weighty
counseyles / by what meanes the
seruyce of god may be mayntay-
ned / where the lettres of the pen-
syons

syons do ly hyd / how moch treas-
 sure is in the treasurehouse / how
 they may lende money to bynge
 in encrease þ our canonshyppes
 myght be made the more fatte: &
 we do also make a newe statute,
 how longe season a newe chap-
 leyne or chanon shall receyue no
 frutes, at the begynnynge, that
 þ buyldyng myght go forwarde
 by the pensyons / for this entente
 thei do giue charge to þ preacher
 vnder an othe giuen, that he shall
 make no sermon in which he shall
 not proclayme & declare a greate
 buyldyng to be in hande, & great
 costes and charges / wherfore he
 must exhorte the people very dy-
 lygently to gyue money promy-
 syng manye a thousande yerres
 of pardone / besyde I wote not *þ don*
 what lētes & he saith þ all thin-
 ges do not belong to poze felkes,
 for

Episcopi
bishops.

for almesdeede maye be well done
also vpon chyrches. But yf god
doeth nomore desyre of vs / then
this outwarde garnishynge and
pompe it is a verye easy excuse:
but I feare greatly my welbelo-
ued lordes leaste those thynges
may be layd to your charge, whi-
che are wryten in the fyrst chapy-
ter of the pphete Esaye / Our bys-
shops haue theyr name of consy-
derynge & ouersyght, as y which
oughte to be watche men, keepers
and ouerlookers among y people,
y yf at ony tyme the sayed people
do erre & go out of the right way
fro the lawe of god, they may by
the bishop be called and brought
again in to y waye / be monished,
be thaughte & rebuked: wherfore
Hieremie in the fyrst & second cha-
pyter doth by a true name cal the
pastours & herdesmen, which by
know

knowlege & þ doctrie of þ goſpell
 do teache faythe to þ people. But
 now the byſſhops haue turned
 theyꝝ eyis an other way, and not
one of them preachteth ony worde,
yea they do mozeouer thynke it
an vnſemely thynge for them to
preach, albeit yet þ it did beſeme/
 ſaint Nicholas ſaint Martyn/
 Ulryche & was very conuenient
 and ſemely and alſo woꝝthypfull
 to the apoſtles yea and Chryſte
 Jeſus hym ſelfe alſo dyd walke
 aboute on his feate in dyuerſe res
 gyons preachynge the kyngdome
 of heuens. Yf to preache þ worde
 of god were a ſhame, if it did my
 nyſhe and appayze the honour of
 Byſſhops: then myght Chryſte
 haue reſted in Bethanye with la
 zarus, and haue comytted that
 offyce to þ apoſtles, whoſe maſ
 ter he was in good peace & reſte
 lyuynge

Actorum .i.

lyuynge his owne selfe pleasurably
easely in all kynde of pleasures,
as our bisshops do now a dayes.
But he began fyrst to worke, and
after wardes to teache. But now
a dayes the bysshops do begynne
stryues and lutes for benefices/
pensyons/castelles/cyties/these
matiers they take in hande/these
thynges they doo wene to be ho-
nour vnto the: but thei are asha-
med of y^e thyng, whetof and by
which they haue gotten theyr na-
me and possessyon. I saye to you
bysshops, that your dygnyte is
greate, and it is worthely gyuen
to you for the honour of Chryst,
yf you do folow his steppes, but
who soeuer of you doeth not eue-
ry sunday in his owne pson teach
the gospell in that place: where
he is abydyng: surely he is no
pastor, and he shall be compelled
to

+
y. lb. y dothe
not preach
sundaye. he
is no pastor.

to giue a soze accompte and reken-
 ning of his dede accordyng to the
 word of þe lord in þe .xxiii. chapi-
 tre of Iheremye. Also if he doo
preache his owne lawe, and the
doctryne of men in the stede of þe
word of god: he shall gyue an ac-
 compte for all þe harmes growig
 therupon, so is it wryten. Esaie
xxiii. ¶ If you be the bycars & suc-
cessours of the apostles: execute
þe offyce of apostles, in your own
 parson, in that place where you
 are relydente and abydyng: how
 greatly shold þe gospel be regar-
 ded & had in hygh estimatiō: yf þe
 fathers þe byllshops dyd teache it
 theyr own selues: for thā þe p̄sōs
 & paritly prestes wold dispysle thē
 selues lyke wyse w̄ good truste &
 boldnes, to folow thē. But now
 you al for þe most pte are very des-
 pisers of thē which do faythfully
 teache

take hede
 of the doctrine
 of men.

who be the
 successors of
 the apostles

nota

terrible indy
ment

teache and pzeache þ gospel. Oh
lorde, saue me from that terryble

Offycialles
Notaryes.

Judgment whiche you bysshops
shall receyue / your bycars / your
offycialles / notaries / your aduo-
cates, and pzoctours are very ty-
rautes / they do regarde one per-
son afoze another with great per-
cualtyte / they loue byzbes / they
bere poze men and desolate perso-
nes / they suffre symple sely men
to pishe: thei thynke in this wise /
I am out of all ieoperdy, what
so ener I do, it belongeth to the
bissshop, and he shall abyde all the
daunger / all the synnes therfoze
of them / all þ bloude of innocen-
tes oppressed, doeth cry vp to he-
uen for vengeaunce vpon you bis-
shops / for you ought dyligently
to loke vpon these thynges / and
to enquer & serache out of suche
men as are not suspected, what
is

is y^e state of all thynges: & not to
 gyue credence to your flatterers.
 This blode was commytted to
 your handes, of whom it shall be
 requyred agayne by the iustice of
 the strayght iudge, even vnto the
 least farthyng/whiche thynges
 I do speke to you for your pfete.
 And yf you do not thus: ye are
 ydolles, accorดยnge to the testy-
 monye of the dyuine scripture in
 the .xi. chapitre of zacharye. Also
 in the second cause, and the .viij.
 questyon Non omnes. &c. yf you
 do say that it is not the vsage &
 maner of y^e chyrche, that you bis-
 shops sholde teache the gospel:
 then I say to you that you haue
 none other aucto^ryte o^r offyce of
 god then in the worde of god, in
 whiche all thynges are comp^re-
 hended, as Paule sayth writyng
 to Tyte in the fyrst chapitre, and

R. j.

to

to Tymothe in the thirde chapy-
tre of þe seconde epystle / wherfore
if you will not execute your office,
lay from you your byshopryche:
but yet confidre, what this name
doeth conteyne within it selfe, in
the thirde chapytre of Ezechyel.
yf you be asshamed to make a ser-
mon: be you also asshamed to re-
ceyue & take the rewarde whiche
you haue not deserued / we might
a ma made moche moze profytably sette in
of straw your place a ma made of strawe:
whiche if he did nothig labour, he
shold agayne also nothynge ate,
who soeuer doeth not labour: let
him not eate, accoꝝdyng to þe doc-
trine of saint Paule. These thin-
ges haue we spokē to your bylt-
te & profet / for in open sermons
no man dare tell you one worde
of þe trouthe / wherfore it is nede-
full, yf we do sende those thynges
in

Nota.

a ma made
of straw

in to your houses which we wold
 haue you know, that your offyce
 and duetye may come in to your
 remembꝛaunce, and also þ̄ iudge
 Chꝛyste Iesus, in the. xxiiij. cha-
 pytre of Mathue. Now let vs
 set vpon the very mischeuous p-
 sonēs, by whom spiritualli aboue
 measure the greatest honour and
 seruyce of god is dayly done by
 fyre hundꝛeth diuerse fashons a-
 monge theym selues in all poyntes
 vnlike: for euery one ordꝛe of
 them hath set by a speciall ydoll,
 holy Helyas, the prophet called
 by surname Thesbis, in the olde
 tyme afore þ̄ natyuyte of Chꝛist,
 certeine hundꝛeth yeres, did dwell
 nere the ryuer Iordane aboute
 the Mounce Carmelus, but not
 perpetually / to þ̄ same Mounce
 came the mother of saynte Anne,
 yea & also saynte Anne her selfe,

R. ij. and

The carme
lytes comē
ly called f
whyte fry
ers.

& last of all blessed Mary Chry
stes mother was broughte thys
ther, (as they say) to þe dedicatiō
of the temple. In this Mounte
(I say) of Carmelus, rose vp the
holy ordre of theym, whiche are
called Carmelytes. I cannot tell
what came in to theyr myndes,
thei haue made them selues a bet
ter name now a daies, & they are
called the fryers of saynt Marye
our lady: I maruayll greatly, in
asmoche as our lady saint Mary
was neuer Nunne, nor neuer did
make ony relygyous man: why
thei do cal them selues our ladies
fryers: they sholde moche better
& moze rightfulli be called Helies
fryers, of Helie/ from this begin
nyng hath so greate dyuine ho
nour come forth of greate holy
nes, from so olde an ogygnall
of that ordre, euen from Helpe
(yf

(if it be true) But if a holy place, Nota.
and longe tyme may make good
and vertuons men: then holde
the deuyl be bety good and holy,
whose ozdze began in heuē befoze
the creation of man. But the sol-
dane consydered the thyng the
ryght wey for after þ they chaū-
ged theyz ozdzenall, he dzoue the
out of his londe, to whom befoze
he had ben very ofte benefycyall.

Dominik was a good mā, & of a good mynd he did inuent a mean
waye, after whiche, men myght
lyue better accorzyng to the gos-
pell, at suche tyme as he was yet
a chanon regulate. Now thei do
ascrybe to hym, that he was cal-
led by goddes owne selfe to that
so hyghe and excellent ozdze and
þ god had put hþ in to it, & that
the blessed vyrgyn the mother of
god did vpon hym his religious
habyte:

Fryers pre-
chers comē
ly called þ
blakce fry-
res

*o lady neu
made amē
freer.*

habyte: I neuer knewe that our
lady saynt Marye dyd make fre-
ers. que certe rē quasi acu tetigit.
for þ dominicanes do gyue great
honour and reuerēce to our lady,
as in Berna, & Senis, laudably
and gloriously / and lyke wyse in
other places, as we haue often
tymes harde saye / I maruayll
greatly, þ you also are not called
our Ladyes freers, syth it is so þ
you haue receiued your habite of
her. But paduētur þ Carmelites
haue gotē this name from you at
rome, of þ pope, which adourned
theym with suche a name. Yf þ
another man sholde doo this: we
wolde saye that he dyd renye his
owne name. Afterwardes Tho-
mas of Aquine lyked well the ly-
fe of Domynyk, and therfore he
toke it vpon hym & so continued:
this sayd Thomas / when at the
begyn

**Thomas
of aquine.**

begynnynge he dyd loue naturall
 artes and wysdome, in processe
 of tyme, he fell to the study of dy-
 uynyte, wherin he bestowed all
 labour and dyligence to get the
 vnderstandynge of the holy scryp-
 tures / and accordyng to the olde
 vsage & custom of philosophers,
 he began to compare the philoso-
 phies to þe scripture of god, & by
 þe philosophers he dyd measure &
 iudge it / howbeit yet it was ne-
 uer his mynde, þe those thynges,
 whiche he had wyrtten sholde be
 accompted & taken for artycles
 of the fayth: for he doeth submyt
 all his woꝝkes to the pꝛymates
 of the chꝛche, and to the iudges-
 ment of wyse men, which thynges
 may be suffered / but what thyn-
 ges haue spronge afterwarde
 therof: In lyke maner as I sayd
 here to fore of hercules / saturne,
 and

¶ of other wyse men whiche after
theyr deathe were set vp for gods
des: euen so also do y freers prea-
chers, now extoll and magnify
their Thomas / holye Thomas /
a holy doctoz of y chyrche a holy
doctoz approued by y see aposto-
lique: moche after y same fashon
as the prophet sayth / the temple
of the lord / the tempell of y lord /
the temple of the lord / they saye
also, that Chryste from the crosse
spake with thomas: and sayd **O**
Thomas thou hast wyten well
of me. They do fashyon to hym
agreate dyadeame, and do set a
doone vpon his sholdre / whiche
doeth loke in to his eares, and
doethe whysper some what in to
theym: make a gose on the other
syde which may betoken his gret
dwylyte and godhed / when we
do entre in to theyr chyrches, all
the

the tables are full of freers pain-
 ted lyenge in beddes, to whome
 doeth come golden beames from
 the wyndowes by these beames
 god doeth wonderfully talke wth
 theym from aboue, one myracle
 vpon another. Besydes this thei
 do crye saint Thomas is y^e grea-
 teste and chefe of all doctors and
 teachers of holy dynynyte: nere
 at his hande they doo paynte an
 Instrument of y^e body of Christ,
 as though he had excellently wri-
 ten therof. Saint paule y^e apostle
 dyd neuer boste, y^e hym selfe was
 aboue all teachers: but he called
 hym selfe leaste of the apostles, &
 vnwofse, and yet to hym god had
 gyuen testymonye of wysdome.
 But you freers preachers haue
 made good saint Paule intervyor
 to Thomas: and do you wene y^e
 you haue done a greate pleasure
 to

to your Thomas, that you haue
exalted hym for a god: verily it
is no pleasure to hym at all/ who
so euer doeth not hold saint Tho
mas, y man is suspected in his
doctryne: who so euer doeth my
nythe y auctozite of hym, he doth
greatly hurte the tendre eares of
the Thomistes: and who so euer
doeth reiecte Thomas, that man
immedyately is an heretyke, and
worthy to be caste in to the fyre.
Now I do knowe, yf Thomas
be conferred to the scripture: he
doeth halte greatly/ yea he hath
defyned manye thynges falsely,
whiche thyng neyther hym selfe
noz ony of his fryers dyd euer
vnderstand o2 perceyue. My cou
ceyll therfore shall be/ that Tho
mas sholde contynue Thomas,
he is a good and suffieient defen
der of his owne selfe, where he
wrote

wrote well, but in suche thinges
 wherin he dyd erre, in those you
 cannot helpe him, though you do
 magnify and exalte him neuer so
 hygh, contrary to his owne will/
 for Thomas is nothyng elles
 but Thomas, when you haue all
 done that euer you can, be contēt
 and suffice that he may abyde one
 in the nombze and sozte of other
 good felowes. Do not cast your
 selues within euery gate & doze,
 then shall you not be pzed and
 thrunge: who so hath eares to
 here: let hym here, last of all, you
 do hange forth a greate table a
 brode in syght, in which table do
 stond froth dyuers of your freers
 goodly paynted, one a cardinall/
 another a byshop, the thyrde a
 doctoꝝ, ffourthe an astronomer/
 one holdeth a lylve in his hande
 another a shepehoke, and manye
 relygy:

relygyous women, leaues of bo-
kes are mēgled among, cleauing
fast in the braūches of a paynted
tree to and fro, as it were doues,
couered with greate diadeames/
which of ꝑ deuylles hath shewed
by reuelation vnto you ꝑ al these
are in heuen: do you suppose, ꝑ
the pope maye make sayntes: yf
I had money: euen my seruaunt
shold be made a saīt hipocritical-
ly/you do wandze from one place
to another as it were pies/(I do
tell you a thyng as true as an
oracle you are knowen) neyther
wyl ye euer rest vntyll the same
thinge do chaunce to you, which
in the olde tyme dyd chaunce to
the relygyous of the templaries.
Take now forewarning/where
is our good franciske leste which
was ꝑ sonne of the very myghty
and ryche marchaunte, borne in
a stable,

Saynte
Fraunciske

a stable, & layed in a crybbe, euen
 likwise as Chyst him selfe was:
 yea peraduenture he dyd also flee
 in to Aegypte for feare of Herode.
 I doo not beleue that there is in
 ony hystories mention made of
 ony saynt, which hath ben so fa-
 mous in workynge of so many
 myracles as franucyske. And yt
 is noo maruaylle in asmoche as
 he hath also bene crucyfied and
 hath receyued woundes. I mar-
 uaille greatl^r where you kept him
 in the meane season, vntyll suche
 time as he was fastenid to Chyst
 vpon the crosse, now fyrst within
 these .iij. yeres why haue you not
 set vp a specyall crosse in p^r honoz
 of him: least homly rusticall par-
 sons myght mystake, & be ygnor-
 ant which were Chyestes crosse,
 & which the crosse of fraunciske.
 But peraduenture it is otherwys
 red

red in the olde hystoꝛye, then in þ
newe. Saynt Barnardyne lyke
wyse stondesth among other sayn
tes set forth to the she we, beyng
garnyshed with many myters &
bissshops crosses, which do lye on
this syde and that syde rounde a
boute hym. whereto neadethe oꝝ
wherfoze serueth this gloꝛiation
and braggyng of the contempte
of woꝛldly honoꝛs: seyng that
ye do now adayes with all dylige
nce, labour to get the pꝛoude &
most hyghe dygnytyes of Cardy
nalles, and do obteyne theim not
without great sōmes of monye/
seyng also þ you do entremedle
with the greatest matyers of the
woꝛlde, & do determyne and ende
theym: ye do make greate booste
of your bowes, & of kepynge the
counsailes & rules of the gospels:
but yf a man do behold & cōsydꝛe
well

well the thing nere unto þ lyght,
then haue you well nere dyspens-
sed agaynst theym all, spendyng
all your life in ceremonies onely,
as it were wyld horses, eatynge
onely straw & chaffe, for asmoche
as þ true graines & good corne is
bitterly vnknoen to you. There
are many of your. v. or. vi. sectes,
most pestylent and poysoned dis-
pylers (but yet vnder a good co-
lour and semblaunce) of the most
holy gospel of Chryste/ if a man
wolde brenne you all (I meane
ceremoniall psones) in an heape:
(If were þ truthe) you could not
tell what is the gospel, you are
rather a certeyn glitteryng, then
frutes of þ gospel. But yet you
haue a prerogatyue that none of
you shal go downe to hell, oneles
peraduenture it shold fortune so
that onye man goynge to heuen
dyd

did fall by the way, at the sounde
of that excellent and credyble re-
uelation, which the holy aungell
did brynge to Fraunciske, as his
brother Rustyne, Leo and peter,
haue shewed in y chapytre. Ne-
uertheles to say the truthe, there
are som (though very fewe) reue-
rend & good fathers, & brethren
in y ordre: which haue the ryght
and true vnderstondynge of the
scripture, and also the clere dyf-
ference betwene the fleshe and the
spiryte. wherfore I hope it will
ones come to passe, that these old
seruautes of the temple shall a-
wake and shall forsake y lawe of
Moyse, & come to y true lyberty
of Chryste. The Augustynians
do make vnto theyr Augustyne a
Herte, whiche he holdeth in his
handes stryken thozughe w two
arowes: verely I do not pceyue,
what

The fyers
augustyn-
ians.

this thyng doeth meane, excepte
the one doeth belonge to Augu-
stine, betokening his loue to war-
des god, and y other to his friers
betokenyng theyr brennyng loue
to wardes Margeret other why-
les when they be inamoured and
burne in loue, as we do se Davy,
and do perceyue also by y comen
fame and rumour. Yf greete ab-
bottes wolde take my salutation
in good worthe: it sholde be redy
for theym/ your house is called a
cloyster, because it oughte too be
shytte and close: you haue a syde
garment euen downe to the fote,
eyther blacke or whyte, and this
is nedefull aboue whiche you do
on a scapuler (as you cal it) whe-
ther it be of linnen or elles of wol-
len clothe, it doeth signify y yoke
of Chyste crucyfyed, obedyence,
the exyle and mysery of this lyfe
D.j. pa

**The colll
or hode.**

**The garlōd
of beare
vpō þ heed.**

**The mon-
kes of saint
Blase.**

patiently to be suffred for goddes
lake. Besydes this you beare a
rounde hode which couereth your
hed well in sygne and token, that
your fyue wyttes haue renoun-
sed the woꝛlde with all woꝛldely
affections, & that they are deade
to the woꝛlde, your hedde is well
nere alto gether shauen & smothe,
a lytell garlonde & rundell onely
beynge left to signify your mynd
to be erected and lyfted vp vnto
god: and þ garlonde betokeneth
the passyon of Chꝛyst with this
apparayle you doo appere to all
men. Some are apparailled with
black wynges hangynge do wne
frō their armes: to betoken their
inwarde loue to be verrye feruent
and boilyng towarde god/and
also þ by humylyte they do fly vp
an high afoze the face of god/ but
vnder these tytles you conuente
vs

vs bpon all our goodes, as be-
 longyng vnto the temple of god:
 your monasteryes are made free
 and þ abbottes also are made fre
 & without all charges. By what
 reason can suche lybertye stonde
 w you, whiche haue offered your
 selues to the lord god, in all obe-
 dyence and aduersyte of this lyfe
 to beare þ yoke of Chyste, which
 can not stond to gider with suche
 secular lybertie, excepte you wyll
 beholde and consyde the papale
 immunityes, in þ .xvj. cause & the
 fyrst questio placuit. Moreouer
 also there must be som ducale Ab-
 bottes, and that by the donatiōs
 & grauntes of the pope how can
 the pope contrarve to the ppriete
 of your name gyue to you immu-
 nityes or lybertyes: seyng þ you
 are called monachi, which ought
 to be solitari / hit bp close, & desty

The lyber-
 ties of mon-
 hes.

D. ij. tute

tute, & to be accōted as a baraine
tree, as saynte Hierome sayth,
which asketh this questyon. In-
terpzeete þ̄ (sayth he) this worde
Monachus, that is to wete thy
name: what doest þ̄ in the pzeace
& multytude, which by thy name
arte alone & solytarye: cyties are
not þ̄ habytations of heremytes
and dwellers in wyldernes / but
of the multytude & people, wher-
of it hath that name / what aun-
swer doest þ̄ now make to saynt
Hierome: wylte thou defend the
by the pope: then prouyde that
he may chaunge thy name and
thyne habyte / and thou shalt be
no lenger a Monke: for he may
make of þ̄ a laūce man of Fraūce.
yf thou art not a Monke / for
what cause and vnder what title
or name doest thou conuent vs
vpon our pensyons and goodes
belon-

belongyng(as thou sayst) to the
 Chirch: yf contrarywyle ye haue
 a dyspensatiō: then do þ laye mē
 well also to dyspense with you, &
 gyue you euen as you are / that
 is to wete, nothing at all / you do
 also beare (which god wote is ve
 ry nedeful) a bishops mytre gar
 nyshed with golde and pꝛecyous
 stones / bearyng also in your han
 des a shepehoke of syluer & gold:
 coulde ye not els rule your mon
 kes / althoughe you had none of
 these thynges: wherfore doo you
 beare þ ornaments of pastozes /
 when you ar no pastozes: nor do
 fede your shepe / as saint hierome
 wryteth to Helyodoꝛus / but doo
 caste foꝛthe afoze your shepe foꝛ
 their fodder the rule of þ ozdꝛe: &
 what is þ rule: to be cladde in a
 blacke oꝛ a whyte coule / to synge
 matēs, to kepe sylēce two houres
 Dayly

basly at dyner & soup to quast of
two cannes oz tākardes of wine/
also to fast from myghelmas to
Chzistemas / not to go out of the
Monastery without lycence / lay
men do none of all these thinges:
and yet that notwithstandinge
they also are good chzysten men.
But the canon lawe (I say) is þ
very fode of chzysten men: what
fode had þ people of Hierusalē?
whiche by the space of certeyne
hundzeth yeres were very good
chzysten men / and yet had neuer
þ lawe canonycall: suppose you
that you shall winne heuen with
your cowles and your owne sta-
tutes & ozdernaūces: nay verely /
þ wyll not be / neuertheles ryght
welebloued abbottes with your
garlondes your mytre with two
hornoes / & your shepehoke doeth
shewe you an other lesson / and
an

an hygher albam(as they call it)
 with swete smellynge spyke, it is
 in no wyse of that rede growyng
 in the marthe ground, which you
 do greatly set by / & what a mon-
 stre is this: where as you ought
 to were a cowle with an hooде /
 you take a dyspensation therfore
 and do vpon you the oznanientes
 of a bysshop / you garnyshe y one
 hande with a goodly shepehoke /
 the other you do arme with a na-
 ked swerde / and that is in dayely
 vse: somtyme also besydes al this
 you haue a Cardinals hatre han-
 gynge downe syde at your back.
 wherunto neade you a swerde: is
 not that swerde stronge ynough
 whiche Paule doeth shewe in the
 vi. chapytre to the Ephesians:
 but that it is also neadefull too
 borrowe the swerde the shedder of
 bloude, of emperours & kynges.
 remē:

remember and thynke vpon your
 scapuler / & let Ceaser alone with
 his owne swerde, what wycked
 deuyl hath possessed you prestes
 and bysshops: that you sholde be
 wyllynge all of you to be secular
 prynces & kynges: either Daule
and Chryste do lye: or elles you
do possesse the worldly swerde,
 agaynst god & agaynste ryght/
 you bragge and boste of your re-
 lygyous state, vnto whiche (yf
 you did rede Daule in the second
 chapytre of the seconde epystle
 to Timothe, and Johan in the
 xv. chapytre) you are vnmete, do
 you what so euer you wyll and
 busy your selues to the vttermost
 that you can. But one errour en-
 gendereth an other / lyke wyse as
 a chaunge was made from the
 good holy apostle Peter, & euer
 after contynually, y popes haue
 tourned

The secu-
 lar swerde
 of prestes
 is agaynste
 god.

2. tim. 2.
 ioh. 15.

toured them selues away from
 y^e fyrst fountayne of whom there
 hath been in a clene contrary
 forme / as it hath ben clerely de-
 clared heretofore, vntill of a shepe
 sprange by a roving wolfe / of a
 preacher of euangelycall peace,
 a lawe maker of all tyranny / of a
 preest a man of warre / of a poe
 apostle the moste myghty Cesar
 and emperour of the worlde / are
 not these wonderfull actes: wher-
 fore the state of relygyous men
 doeth very well make theym sel-
 ues lyke vnto theyr capytayne.
 Suche as the hedde is: suche is
 the body. The pope is toured
 in to a worldely emperour / and
 hath his preestes and relygyous
 men soldyers and men of warre.
 As y^e pope doeth folowe Chryst:
 even so doeth the byschops / pre-
 stes, and relygyous men folow
 theyr

the apostle
 pet^r not
 followed.

from a shepe
 to a roving
 wolfe.

fixing

from apostle
 to an empe-
 rour.

As y^e pope
 is so are re-
 lygyous me

theyr professyon. The pope facy-
oneth of Chryst the most patient
lord, what so ever hy selfe listeth:
for he alone doeth gyue strenght
and auctoryte to the scripture/
he doeth interprete it / he doeth
graunte the vse of it / in whiche
Chryst doeth rest, after his plea-
sure. So lykewyle chyrches and
monkes do make ofte theyr pa-
trones and professyons / what so
ever they lyst. The pope in pro-
cesse of tyme hath put forth and
exalted him selfe for a god, wher-
fore chyrches & religious psones
do extoll & magnify their saintes
and statutes also for a god. The
pope gyueth to them imunytyes
and lybertyes: and they agayne
of theyr parte do therfore wor-
shyp hym in stede of a god, for so
is the facyon, helpe me then / and
I shall helpe y. Of those thinges
it

it cometh to passe, that euery one
 of the popes partes do without
 shame spytte out blasphemies a-
 gaynst the blessed Trinite, ascri-
 byng and gyuyng that vnto the
 power of the pope, which belon-
 geth onely to almyghty god / for
 verely I my selfe herd with myne
 owne eares, when it was openly
 preached in a certayn monastery,
 of one which, did proclayme and
 declare indulgences / now foure
peres a go : that þ pope hath the
same power, that hath the blessed
Trinite in heuen . Oh straunge
 and wonderfull blasphemy / let
 ony man rede the booke, whiche
 are made and put forth agaynste
 suche as they call heretykes : he
 shall fynd in them great blasphe-
 minations agaynst god, suche as
 one may wonder to rede the. The
 gospelles they do name cryles.

In prattling
 of þ pope is
 blasphemy
 of Chryste.

nota

Notes

Moreouer the pope doeth con-
fyrme / what so euer thynge we
wylle desire / if money only be pre-
sent, he gyueth to the relygyous
men saintes, he canonizeth accor-
dyng to theyr pleasure / and so
are newe goddes exalted with-
out nombze. So to what mona-
stery thou lyst, thou shalt fynde a
very great multytude of holy re-
lygyous men made fatte on the
walles / & tables adourned with
goodly dyademes, and eche one
of them holdyng a singular and
specyall ape in his handes. Also
euery company and felyshyp of
artyfycers haue propre sayntes
of theyr owne, holdyng þe instru-
mentes of theyr craftes in theyr
handes, one a shoo / an other a
twyble / the thyrde a fyshe / the
fourth a swyne / the v. a smythes
hammer. I truste strongly that
Dylars

dysars and pryuy traytours also
 shall within a while haue a saint
 of theyr owne / who in þ mischefe
 hath graunted vnto you this so
 hygh and so diuyn offyce of ma-
kyng sayntes, whiche doeth ap-
 perteyne onely to god: wherfore
 it is not without a cause, þ many
 men doo speake of the olde god,
 and þ olde doctryne & sayth, and
 of the newe god / and the newe
 doctryne and faithe. But this is
 a poynte of crafte / to vnderstand
 euery one of these thiges a right:
 that no man do take the one for
 þ other: Often tymes some man
 taketh a rauē for a popyngaye
 or a pecoke: if he neuer sawe ony
 befoze that tyme / other whyles
 we do by the fylshe called Nasus
 in þ stede of þ noble fylshe Ascha:
 but when he is comen home and
 hath opened and boweld þ sayde
 fylshe,

making of
 sayntes

A puerbe þ
 olde god.

Chyrtz mē
are admo-
nyshed.

fyfthe, then doeth þ̄ fyrst perceiue
the fraude and gyle / for the fyfthe
Rafus is blacke withyn, and the
fyfthe Altha is whyte and full of
goodly fatnes . Now whyles
we do lyue in this worlde, in the
pzeious time of grace, if we will
not open the eyes of our vnder-
stondyng, but wyll be content in
the outwarde vsage & custome
wenynge that we haue hytte the
right nayle on the hed, and in the
meane season do not regarde the
true kernell & inwarde thynges:
we shall perceyue after wardes
(but to our moost and perpetuall
losse and harme) our errour and
forney out of the wey, & that we
dyd by and take the fyfthe Rafus
in stede of the noble fyfthe Altha,
but then þ̄ market shall be passed
when the spouse shall be entred
in and shall haue hytte the yate
after

after hym . wherfoze most wel ^{An excuse}
 beloued and good chrysten men, ^{you.}
 Do not take otherwise then well,
 this my shewing & Declaratiō of
 your errour, although it be some-
 what harde and sharpe : for the
 body is of moze value then the
 cote, & y^e soule of moze value then
 the body: all lordshyp peryssheth
 and forsaketh vs in the extreme
 artycle of deathe . There folo-
 weth no man but our owne wor-
 kes to accompany vs vnto the
 straghte and heuy Iudgement
 of y^e very rightuous god : where
 bothe a kyng and a shepard shall
 be egally regarded, and the pope
 and a symple p^riest, bothe moche
 lyke reputed . we wyll be chry-
 sten men , go we then, and let vs
 not thus banishe our most gentle
 and most merciful redemer Iesu
 Christ altogether i to wildernes,
 let

let vs suffre that he may reuyue
agayne by holy scripture: noꝛ let
vs not so rage and play þ̄ cruell
tyrauntes agaynst him vpon his
membꝛes, þ̄ that psalme be not
sayde of vs to our perpetuall in-
famy & shame, Quare fremuerūt
gentes. &c. In that noble psalme
we se what harde & soꝛe iudge-
mentes god hath gyuen.

The second boke.



¶ We wil I adde a cer-
teyn litle & bzief instru-
ctiō, & as it were a rule
oꝛ marke by whiche,
ony man what soeuer he be, of þ̄
symple comē people, (foꝛ þ̄ great
doctours, and laboꝛyous mar-
tires þ̄ saruauntes of þ̄ temples,
peraduenture haue no nede at all
of it, beyng certayne and assured
of

of them, that they may perceyue
 their owne dysleases, and so shall
 they haue helpe, or elles neuer) I
 may easely perceyue and iudge in
 the dayly custum of our faythe/
 and in the vsage and ryghtes of
 þ chyrches, which we do se daily
 to encrease, what is the olde god,
 the olde faith, & the olde doctrine,
 and on the contrary parte also,
what is the newe god, the newe
faythe/ and the newe doctryne,
 that many good men be not so
 myserably seduced / and suffred
 to remayne in dyffydence & mys-
 beleue of all their woꝝkes and re-
 warde concernynge god & theyꝝ
 neighbour wherof doeth ne-
 uer grow oꝝ come forth
 ony good thynge.

First what is the woꝝde of god.

¶.

For

certaine
pointes of
doctrin

For asmoche as no man doeth
know for certenty, what god is,
but onely as ferre as hym selfe
hath reueled vnto vs, & y onely
by his holy scripture: it shall not
be lawfull for vs otherwyse to
speake, to teache of god, to be-
leue, to hope, (whiche rule let all
men well considre) the holy scrip-
tures do teache and instructe vs,
a forme wherof appereth in the
thyrde chapytre of Exodus.

exodus . 3 .

The seconde . The hyghest wor-
shyp, honour, and glozve, whiche
a myghty god doeth aske and re-
quyre of all men, is : that every
man shold symply gyue credence
to y mouth and wordes of god,
without ony humayne addition,
Johñ the .xviij. a forme wherof
is most openly shewed Numeri.

nota .

numeri . 13 .
14 . faithe y
hygheste good
worke

xiiij. and .xiiij. wherof it foloweth
that saythe is the hyghest good
worke,

wozke, and the greatest worthyp
and seruyce of god, and the only
meane of our helthe and saluati:
on: for by faythe we are vnyed
and knytte to god, Ihon p. xlii.
Capytre. and the. C. v. Psalme.
and Eccliast. xxiiij.

The thyrde / the chrysten saythe
is p holy scrypture, which scryp-
ture is the mother of p chrysten
chyrche, Iohn the. xlii. and in p
fyfste to the Corinthyans, p. iiii.
chapytre. All these men / whiche
from the botom and innermoste
fountayne of theyr hart, do gyne
credence to the scrypture: are re-
generate p sonnes of god. Iohn
the fyfste, & the. xlii. and as longe
as they doo contynue in faythe,
they do also contynue and are the
sonnes of god: and are also the
roherytours with Chryst of the
kynge dome of god. Roma. viii.

P. ij.

Now

^e chrystian
faythe is the
holie scrypture.

Now if they be inheritour of the
kyngdome of god, they are safe:
wherfore it foloweth, that all we
are saued or made safe, onely by
the chrysten faythe / and by none
other thyng. Eccliast. xxxiii. An
example wherof is rede in the.
xiii. chapytre of Numeri.

the scrip-
ture doth
teach us
to christe
Jesus.

The fourth. All the scripture
whiche hath proceded from god,
doeth shewe & teache vnto Cryst
Jesus the son of god Iohn .v.
chapytre. Now that foloweth
that the holy scripture is y^e crys-
ten mother, which doeth gendze
vs by faythe, Iohn the. xviij. and
that all men, which do beleue the
scripture (as it was said before)
are y^e onely doughter of it, a pure
& an incorrupte byrgyne, whose
mery & louely spouse is Chryste
Jesu. Math. .v. ix. hereof we may
perceyue, that which is comenly
sayd,

sayd, that no man can be saued
out of the chrysten chyrche / is in
no wyse vnderstonde in his fun-
dation of the pope & the bysshop-
ryche of Rome, whiche are out-
ward thynges & mutable. But
this is vnmutable cleauing faste
vnto the soule, and not of man's
reason or strenght but of the holy
ghoste.

The fyfth.

Albeit in the scripture saythe is
singularly spoken by it selfe in the
seconde chapytre of the prophet
Isaie / and good charyte is syn-
gularly extolled in the .xiiij. cha-
pytre of the fyrste epystle to the
Corinthians / & hope lykewyse
in the .viij. chapytre to the Roma-
nes: and semblably here & there
in other places of the scripture:
yet for all that the chrysten fayth
is neuer in this worlde seperated
nor departed from charyte and
hope.

*of saluacion
by pope, and
not in the
foundation
of the pope.*

hope, for as moche faythe as is
in the: as moche also is there of
charyte and hope in the / & then
fyrste do sprynge good woorkes
folowynge as sygnes & tokens of
thy faythe, whiche thou haste by
charyte in hope vnto thy lord
god. Mathew the. vii. chapytre.
Of these thynges take a very ne-
cessary instruction & lesson. That

the seruantes
the temples
of the temple
are
folow
the pntal
of our faith
in hope
workes
the seruantes or mynysters of
the temples are excedyng folyshe,
whiche do put all theyr faythe &
hope in woorkes to y ceremonies
of y chyrche, so that yf they shall
haue trymly garnyshe & decked
the aulters with many ymages /
candelstyckes and shall haue set
rounde a boute the aulters as it
were a certeyne of trees, and then
do offce, do syng masse / do make
a clatterynge with belles / and do
runne aboute in y chyrche, euen
vntyll

buttill they do swete & be hoozse:
 they wold affyrme with an othe,
 that they haue wrought a good
 worke to god, albeit þ in all these
 thynges now reherfed there ston-
 deth not the value of one peace:
 yea althoughe none of all these
 thynges were done, yet wold not
 god be angry, neyther sholde we
 synne, though we dyd lay a tyde
 all these thynges, to speake as
 to wychyng to þ workes of theym-
 selues / but not to gyue credence
 to god with all our harte: in all
 his wordes / not to loue hym w
 all our harte and mynde / nor to
 trust and hope in hym: this is þ
 thyng that doeth dysplease god,
 and whiche doeth separate and
 departe vs from hym / wherfoze
 þ lord said. The houce shall come
 when you shall neyther worshyp
 þ father in this Mounte neither
 yet

not to loue
 god w our
 hart. &c.
 & thynges
 doze
 please you

yet at Hierusalem : but the true
worshyppers shall worshyp the
father in spyryte & truthe / that
is to sey in their harte desierfully
syghynge to god in faythe, and
suche maner seruauntes loueth
god. But the mynysteres of the

*this wor-
shippe
poppe
like no* temples sholde dye for hunger, if
suche worshyppynge and seruyce
of god were vsed. wherfore they
wyl in no wyse suffre suche ma-
ner worshyppynge of god / sekynge
somewhere rotten gloses for the
mayntenuance of theyr dede.

The .vi. y there be open tem-
ples it is profytable specially for
symple and vnlearned men that
by the examples of other good
men / they may be prouoked to
thynke vpon god, vntill that god
shall graunte and gyue his grace
more largely vnto theym / for as
touchynge to the spyryte it is no-
thyng.

thing nedefull to bfelde chyrches.

Iohn the. iiii. & .ii. Corinth. v.

The .viij. The multytude of Ceremo=
 dyuerse ceremonyes of y chyrche nics not
 not being vnderstanded noz per- vnderfode
 ceuyed of the comen sorte & most
 parte of people, what they are,
 & ho w moche they are of waight
 and value: engendzeth and cau-
 seth many errours in the faythe,
 so that the comen people doeth
 otherwysles accompte y thynge
 for a very greate thynge, whiche
 is least of all. As when y groude
 worke and foundation is caste of
 a chyrche to be byelded / or of a
 aulter, then do they lay thereupō
 straunge and maruaylous reiq-
 ques of saintes vpō some goodly
 and costly pillowe / & when they
 are brought or caryed away a-
 gaine, two or foure waxe tapers
 are lyghted, which are borne be-
 fore /

foze / the pzeest him selfe is cladde
in sylk, beyng accompanied with
two pzeestes the one beyng dea-
con, the other subdeacon. Now
if a symple lay man do in þ mean
season stonde neare to a pzeest be-
yng at masse, and he is eyther at
the leuaction, oꝛ elles at the recep-
cyon of the sacrament, this laye
man seyng so great pompes and
royall solemnyte and so moche
cost aboute the relyques, where
as a boute the sacrament, there
doeth scarsely one pooze candell
brynne: he forsakethe the masse,
& maketh haste to a newe autler,
falling do wone on his knees / &
I do beleue that many also doo
worshyp þ relyques / for we may
perceyue by the worke, that the
lay man doeth gyue moze mynde
and reuerence vnto the relyques
(which peraduenture are bones
of

relikes

of a rotten horse) then to the sa-
 cramente / whiche doubleles are
 maners / not semely for chrysten
 men. Also if a man do stonde nere
 the masse and sacramento, and in
 another place they do ryng to
 the leuation or sacryng, this mā
 runnythe aboute from one aut- ^{runnyng}
 ter to another as though the sa- ^{from one}
 crament at one aulter were better ^{to an other}
 or of lesse vertue, then the sacra-
 mente at an other aulter. I doo
 not se any other causes of these
 errours, then be cause they are
 not well and ryghtly instructed ^{not rightly}
 and taught in the faythe. ^{instructed} Now
 this maner and custome hath cō-
 tyuned many yeres / with many
 other sundrye and dyuers rytes
 maners and vsage of y^e chyrche,
 as thou thy selfe mayste remem-
 ber. Is this the olde fayth or the
 olde god? I couet not this fayth:
 how

the olde faythe
 or old god

how soever the mynysters of the
temple do bable, and prate they
what soever they lyst. But this
thing we haue disputed also here
tofoze.

The .viij.

As god is true and aeternall so
is there a true dyuine scripture,
and a true & an vndoubted chri-
sten faythe: and this is the very
olde god/the very old fayth/and
the very olde doctryne **Ephe. iiii.**

The very
olde god.

The byble.

The .ix. y dyuine scripture is
y holy byble of y chrysten chirche
(whiche chyrche what it is, was
declared befoze in the thyrde and
fourth artycle, and let not y pope
& y Romanystes be vnderston-
ded by the name of the chyrche)
in the holy ghoſte known and
receyued as true what soever is
wryten in it is true: for it is the
mouthe of the lord which cannot
lye. **psal. C. xviij.**

The .x.

Wely:

let not the
romanystes
be vnderston-
ded by the name
of y church

Besydes the byble be any man
 neuer so holy, as Augustine / Hiero-
 some / Ambrose / Gregoꝝ / Tho-
 mas Bonauenture / Leo / Cipꝝ-
 ane / Crisostome / all the popes
 and bysshops : yet are they say-
 enges and wytynges & what so
 euer they taught to be vndersto-
 den with reason and iudgement,
 and not to be compared & made
 egall with the byble in auctoꝝyte
 and credence / wherfoze this ar-
 gumēt is nothyng of strenght, to
 say, Augustyne sayth this thing,
 ergo it muste nedes be true : or
 Thomas sayth it, ergo it is true :
 or the pope teacheth this : how
 can it then be errour. This say-
 eng is nothyng woꝝthe. But the
 holy gospell sayth this, ergo it is
 true. This beleue thou of a cer-
 teynte / foꝝ in the beleue of holy
 scripture is þ̄ woꝝshipfull sacra-
 ment

ment consecrated of the p̄rest / In
ȳ faith of it, we are assoyled from
synne. The kyngdome of heuen
is promysed / the fyer of hell is
thretened / & all thinges are true.
Matthue the .xxiiij. chapytre.

The .xi. All men, aungelles,
wise men / philosophers, doctours,
bysshops, popes, monkes freers,
and Nunnes, yf they be not for-
tyfyed and bozne vp by the scrip-
tures, & grounded vpon it, they
are euery one of them newe god-
des / antychrystes / bayne, and
nothyng worthe / Sapientie.
xiiij. and Hieromie .x. and .xi.

The byble
is the rule
of all do-
ctrines.

The .xii. The holy and dy-
uine scripture, is the canonicall,
and true rule, which doeth iustly
measure all thynges accordyng,
vnto whiche all doctrynes / all
open sermons / all the commaun-
dementes of superyours, eyther
spyr

Spyr:tuall or temperall or secu-
 lar. The pope/and theemperour/
 all doctours / whether it be Au-
 gustyne/or Thomas/The coun-
 sell or chapytre / The chyrche of
 Rome / or of Bohemye : all men
 (I saye) and all thynges ought
 to be measured and tryed by this
 rule , whiche I haue sayde / and
 what so euer thyng is approued
 by it , lette it remayne styll : and
 what so euer thyng doeth not
 abyde the tryall and iudgement
 of the scrypture , let it be refused
 as erroneous / let it be dyspyfed
 as a thyng brought vp and be-
 gone by the newe goddes . Let
 it be cutte away as newe faythe
 and newe doctryne . Actus the
 fyfth chapytre , we ought to obey
 god , rather then men .

The thyrtynth

III

To rede the
bible. *q^r*

a holie day
worke. *3^e*

All men þ̄ lyue in this worlde,
let theym study and gyue theyz
mynde hereunto, that they doo
learne to reade and wryte / yf it
may be to thende that euery man
may often tymes rede the byble
namely þ̄ gospels, to him selfe/
his chyldren / & his householde:
specially on the holy dayes / for
the gospel is of suche vertue and
strenght, that þ̄ more often tymes
men doo rede it with desyre: so
moche the better they doo learne
to vnderstonde Chyste / and the
more fyrm and stable faythe to
get towarde god / & theyz cha-
ryte is somoche the more excited
and styrred vp towarde theyz
neyghbour / & the loue of heuenly
thynges doo sprynge: to be shorte
it is the hyghest consoltion that
is in the worlde in all aduersyte.
And it is a shamefull lye to say,
that

112.
that the gospel can not be vnder- a shamef-
stonen without the doctours / lyer.
for the dyuine scripture is so set
forthe by the holy ghoſte / that it
doeth expounde it owne ſelfe, &
doeth open and declare one tette
by another / and one place doeth
beare witneſſe to another / ney-
ther haſte it ony nede to begge
helpe eyther of the doctours, or
of our men, which of them ſelues
are none other then lyars / for as
moche as it is ryche and perfecte
ynough of it ſelfe. for this is the
cloſe gardeyn, and the enclosed or
ſealed ſpring and the freſhe wa-
ters of lyfe, whiche in moost ha-
boundaunte and plentuous wiſe
do perpetually ſprynge forth and
yſſue in to all the beſtes of them
that do beleue Iohn. iiii. and. vii.
I beſeeche the for the loue of god,
tel me, who taught all martyres
Q. i. and

& theym that inhabyted the wyld-
ernes, & gospel: peradventure
they also did contynue in y^e wor-
thyfull vniuersyte of physc by
the space of a dosen yeres: & they
dyd here some master doctour in
the sentence vpon the gospels,
in the scole Sorbona, where god
wotte, the gospel is moche had
in hande, and is in honour and
custome, none otherwyse then a
ratte among skynners: who dyd
instructe y^e martyres in so honest,
so good and so reuerende & wor-
thyfull lyfe in god: peraduen-
ture: Duns: or Thomas. Good
master doctour what greate dy-
stynctyons dyd Peter / Iohn /
James / Jude / and Luke vse in
thactes of thapostles, or in theyr
epystles: dyd they teache y^e peo-
ple (trowe you) other thynges,
then they haue wyrtten.

The

the apostles
taught &
theyr
wrote

The .xlviij. Relygious men,
 of what so euer ordre they be /
 whiche do extoll and aduaunce
 hyghly theyr owne doctrynes &
 theyr owne Doctours and sayn-
 tes: what other thyng do they
 talke, synge or preache, or what
 elles haue they in their mouthes,
 then holy saynte Thomas / the
 subtyll doctour / maister Duns /
 the moste excellent clerke Augu-
 styne / woorthypfull Albert . The
 aungelycall doctour Bonauen-
 ture . The yrefragable doctour
 Alexandre of hales . &c. Nowe
 I say, for as moche as in all do-
 ctours accoꝝdyng to the nature
 of man, hath bene founde incon-
 stauncye, and a certeyne feare to
 asseyre in so moche þ of their do-
 ctrines to & fro many exceedyng &
 noysome errors haue bene pcey-
 ued & espyed out: yf þ doctrynes &
 sermons

sermons which their doctours ha-
ue taught, haue not opely & play-
ly buylded vpon þe sure stone of þe
deuyne scrypture / but yf they do
take ony thyng what so euer it
be for sure & vndoubted / yf either
Thomas or Duns / or Ockam &
such other haue wryten: so I say
þe they do stonde in greate ieopdy
afore god. For this is euydent &
more cleare then daye / that duns
and thomas do agree with none
other doctours / and they two be
also so repugnaunt and contrary
the one to þe other / that what the
one affyrmeth & saythe / the other
doeth denye þe same: the one sayth
that this thinge is deadly synne,
þe other sayth it is no synne. Now
yf the sely symple people do here
them make so contrary sermons /
the one to the other / frome þe pul-
pyt: what other thyng oughte
they

Duns and
thomas.

they to thinke, then that they are
tryfls & lyes: Ecclesiast. xxxiii.

The .xv. All pꝛynces, & speci: *pꝛinces*
all bysshops are bounden vnder *by the*
payne of hell, diligently earnestly
& sharply, to prouyde, y^e the peo-
ple be taught none other thyng
in sermons, then the gospel and
scripture. Now if the bysshops
be necligent and slacke, (as now
a dayes many be, and do (alacke
for pyty) more let then helpe:) it
belongeth to secular pꝛynces, and
they ought and may assyste and
stonde by the gospel, that it may
be preached / nothyng consyde-
ryng nor regarding neither curse
neyther interdyction neyther of
bysshop or of pope: and the cause
is / Chꝛyst hym self: sayeth in the
gospel, who so euer shall confesse
me afore men him shall I confesse
afore my father. But yf y^e secular
pꝛynces

Actes .v.

prynces also wyll be blynde (as
I hope and truste they wyll not)
then it belongeth to the comen
power, euen by the promysyon
of holy scripture, to helpe y^e gos-
pell, & to giue honour to the same.
For we ought moze to obey god,
then men, for Chryst sayth plain-
ly in the last chapytre of Marke.
Go ye in to all the worlde / and
preache ye y^e gospell to euery crea-
ture / he dyd not say preache you
the canon lawe, or preache you
Thomas or Arystotle.

*the word
of god.*

The .xvi. The worde of god
the holy scripture, stondesth not
ne is groundeth in the wisdom of
phylosophers .i. Cozyntheo .iij.
wherfore it can not be proued or
measured, by Arystotle & Auer-
rois, neyther haue y^e similitudes
of natural science and crafte / a-
grement in euery behalfe with y^e
scrip-

Scripture: by the reason wherof
many, euen excellent learned men
also are deceyued / yea and some
sayntes also haue erred.

The. xviij. The mouthe of god & ^{the mouthe}
holy scripture, is stable, vnmuta- ^{of god.}
ble / perpetuall and true. Marke
to the thyzde chapytre / wherfore
it suffreth not it selfe to be croked
oz bended after the mutation and
lawes of man: but contrariwyle
men ought to chaunge and shape
theym selues accor dyng to the
scripture / yf they desyre to haue
eternall lyfe. math. p last chapi.

The. xviij. Now this is the dyf-
ference betwene the holy scriptu- ^{the difference}
res / and the philosophies and do- ^{between}
ctrynes of men: that the scripture ^{of scripture}
re can be vnderstonden of no mā, ^{philosophy}
(be he neuer so hyghe of wytte)
but onely of hym, to whome it is
syngularly gyuen by god frome
aboue

aboue. Iohn the .xij. and Esaye
 xcix. Now þ grace of god is not
 gyuen to ony of all the pꝛoꝛode,
 wyse, & pꝛudent, men of þ world.
 Luke the fyrst / onles they haue
 befoze in theyze mynde reputed
 them selues foꝛ vnwyse & folles.
 i. Coꝛynth. iiij. But this thyng
 is neuer done, excepte god hym
 selfe do worke it Iohn the sixth.
 But þ wysedome and folysshnes
 in all þ wysedome of men befoze
 greatly esteemed, is caused & spꝛy
 geth of þ ryght & true knowlage
 of a mans owne selfe. Apocalyp.
 ij. Now there is none other mai
 ster of whome a man shold learne
 to knowe his owne selfe: the pure
 & perfecte humplyte pꝛouerb .xi.
 To be humble and meke: that is
 to take from a man his lyfe, and
 to ascrybe it vnto god so þ a man
 do thinke him selfe to be nothing /
 do

the knotble
 ge of mans
 owne selfe.

do nothyng ascrybe to hym selfe:
 but for asmoche as his herte is ta
 ken awaye that he doo wrest and
 sygh for desyre to come vnto that
 thyng, wherunto it is drawen/
 and wherupon it is stedfastly set,
 that is to wete to our lord Iesu
 Christ onely. Luke y fyrst. Now
 yf a man doeth lyue in god, he is
 made one with god Iohn y. xviij.
 And whan he is thus made one
 with god, he hath also famylia-
 rite with god, & god with hym,
 which in these dayes is nothyng
 elles but the knowlege of god, &
 of his wyl and desyre. psal. xxxv.
 after which succedeth also y help
 of the deuyne grace that we maye
 be moze, & moze lyghtened in the
 wyl of the lord. And the amyte
 and frendshyp, whiche god hath
 with man, and man with god is
 knytte and made one in y deuyne
 seale/

*famylia-
rite with god*

seale / which is the holy scripture
Ro. xv. for the scripture is closed
by a sealed rounde aboute to al þ
myghty men / to all the wise / and
the learned men / of the worlde /
that they can not vnderstonde it:
neyther shall they vnderstonde it
whyles the worlde stondesth. luke
xvi. ye more ouer they are þ more
blynded, & more obstynately ma-
de harde herted / by the obiectyng
& layeng of the scripture against
theym. Iohn the. xix. wherfore it
shold not force þ value of a straw
whether one be a doctoz of dpyue
nyte, oz not / whether he be a bys-
shop oz pope / oz els a swynherd /
oz ony other abiecte and vile per-
son. For god hym selfe hath reser-
ued to his owne selfe the election
and yate, whom he lyst to fauor /
and whome to hate / & to whome
he lyst gyue moche of his grace, &
to

e
y wise of
y worlde
vnderstand
not y scripture
tyme
whiled y
worlde
standeth

to whomelytell. Exodi. xxxiii.
 And although there were no scri-
 pture in the world at all / neyther
 any other vnderstandynge / then
 this rule: yet neuertheles all men
 ought to rayse vp theym selues /
 and to lyfte vp theyr heddes vnto
 god / saynge in this wyse / Lorde
 I am a wretched synner / haue ppy-
 tye and compassyō vpon my deso-
 lation and mysery. But the wise
 men, the greate doctours & may-
 sters, & olde mynysters of þe tem-
 ple, haue no nede of these thynges /
 there is weighty maters to do,
 they wyte them selues to be the
 enemyes of suche maner folythe
 and vnwyse men in Chryste. Be-
 ware you subtyl wyse men, least
 that pyene ryng of Senacherib
 be not fastened in to your nose-
 thylles / that your owne propre
 worldly wysedome do selaunder
 you

*pyche folyshe
 & vnwyse
 men in chryste*

you & gyue you a fal perpetually,
accordyng to the worde of god.
1. Cozyntheo. iij. wherto serueth
your power without the feare of
god/and the knowelege of holye
fcripture: but onely that poore
men may be sore vexed & seduced/
and that we may thrust downe y
heuye burthen of pharao dayely
more and more most cruelly vpon
the neckes of our innocent subie:
ctes: albeit that they are fre from
it/ & haue ben delyuerd by chryste
Jesu our lord/ paule wytnessyth
that our synnes haue soo greatly
prouoked y indignation & wrath
of god y he hath set ouer vs for
prices & rulers, feminine heddes,
Curles/ kyghtes/ golshawkes/
gripes/ & we do dayly receiue mo,
The. xix. There can not a more
excellent or a more noble treasure
be found in this world, then a true
and

A rightuous preacher of þ word of god, in þ pulpet. Mathue. xiiij. A good preacher.
 who so euer is of honest, of chast, and of chrysten lyfe: vpon suche one the comynalte ought not to spare for ony cost/ for as the pipe goeth, so do the gesses þ are bydden, daunce. Yf the preacher be true, and well skylled in þ scryptures, no doubte of it, god speaketh by his mouth: but yf he be but true and gylefull, god is farre from hym: & Belsebub speaketh by his mouthe. Mathue the. xiiij.
 And where shall þ people learne to knowe god but by þ open sermons: if then the preacher doeth set forth before his eares þ pure wheate graines wout ony chafe: then the gesses whiche do lyt at the table, doo eat pure and syne whyte breade/ whiche after that it is dysgested, doeth gendre pure
 A symple tude of the word of god.

subtyle,

subtyl, and naturall blode : this
blode causeth good complexyon,
which good complexyon gyueth
sure and stable healthe / and this
good healthe causeth good ope-
racyons, of which pcedeth laude
and honour. So þ word of god
is that pure breade set forth afore
þ people by þ preacher / þ gesses,
that is to wete the people, which
heareth þ word, yf they do take
it with dylgenc: they do digest
it in contemplacion & consydera-
tion, what was spoken / how it
was spoken / & why it was spo-
ken / wherof is gendred good and
subtyl blode : that is to saye, yf
they do learne to vnderstonde, and
knowe what god is / what is the
true honour of hym / what is the
true fayth / which be þ very right
and good workes / what man is /
that is to wete vtterly nothyng /
and

¶ man co-
spire.

and whiche is able to do no good
as of hy selfe .&c. This vnderstō-
dyng & knowlege doeth engen-
dre and cause a quyet conscience,
whiche elles is troubled and dis-
quyeted with peuysh questions,
and with dyffydence & dystruste.
Now a conscience haupnge this
vnderstondyng, & beynge hole &
quyet, doeth make a man constāt
in all aduersytyes, that he may
vnderprop hym selfe with god &
y scripture as bpō a rock. Suche
good & stronge establyshed helth
bryngeth the very ryght maner
and forme of thinges to be done,
& to be left vndone: wherof fyrst
doo arysle good woꝛkes, accepta-
ble vnto god. For a woꝛke how
so euer greate it be, oꝛ may be, yf
it haue not a pure wyll & entente,
and also good and godly cyꝛcum-
staunces: verely it is nothyng
woꝛthe/

Note and
marke well
you bys-
shops.

worthe / but who shall tell and
shewe so hygh thynges to þ simple comē people: saue onely a well
learned preacher, and which fea-
reth god: when the people heare
none other thyng then the pure
scripture: then also doeth none
other vnderstonnyng and percei-
uyng chaunce to the sayd people,
concernyng god and his wyll/
then which is right and true: as
þ god is trouthe, god is eternall
lyfe: hereof ensueth good peace
& compassyon among the people,
whiche the worde of god doeth
cause, and brynge forth / what
thyng is better in this worlde,
then peace, & to haue compassion
among our selues, eche w other,
of our mysery: where vndoubted-
ly god him selfe doeth dwel with
good fortune & welth. The. xx.
There can no moze noysome noz
moze

more strōge nor more pestiferous
 poyson, eyther be deuysed, or be
 found vpon þe earthe: then a false
 and gylefull preacher Mathue þe
 xxiiij. (Turne the symplytude of
 the breade, which was giuen not
 longe here tofore: and thou shalt
 perceyue this to be true) Paule in
 þe .x. chapitre to þe Romanes saith
 thus, who so euer shall call vpon
 the name of þe lord, shall be saued.
 But how shall men call vpon him:
 yf they do not beleue on hym: or
 how shall they beleue or truste in
 hym: of whome they haue not
 herde: and how shall they heare,
 yf he be not preached or shewed
 vnto theym: and how shall he be
 preached, when they are not sent
 for that entēte .&c. That is thus
 moche to saye to the comen sence
 and vnderstondynge / if þe people
 haue none other wyse vnderston-

R. j.

Dyng

Dyng & knowlege of god then by
faythe, & faythe also doeth come
thorowgh hearyng and hearyng
commeth by preachynge, whiche
cometh from y^e mouth of y^e prea-
cher. (Now is y^e pythe of the ma-
ter touched) yf then the preacher
be vnskylled, vnlearned, wicked,
& false (as many there are now a
daies / which in y^e pulpit do none
other thyng then perbake forth
theyr priuate braulles, hatredes,
& pryde, beyng not able any other
waies to woecke & reuenge them-
selues) what doest thou wene / y^e
suche one shall preach of y^e spirite
of scrypture? Naye that can not
be. As he is so he syngeth his ca-
roll / he hath lerned the humayne
wysdomes and phylosophyes, &
the lawes both Cyuile & Canon,
he hath learned the artes of Ary-
stotle & Auerroys / & y^e maister of
the

the sentence with syxe hundred
 opiniatozs & questionistes brau-
 lunge and striuyng among them-
 selues, and as ragged & toozne as
 beggars are / as for other he dyd
 neyther studye euer / neyther can
 skyll ony thyng of theym. what
 other thing then sholde he teach /
 but humaine wisedomes: which
 yf thou doest here of hym / þu doest
 also learne, & exercyse them: wher-
 of spryngeth a custome / whiche
 engendzeth forth with cōfydence
 and boldnesse. And yf this haue
 ones gathered rotes in the thou
 geuest thy selfe to reste and peace,
 & at the last thou doest conclude /
 that thou wylt neither enquer &
 demaside moze profoundely / ney-
 ther thou wylte iudge ony other
 thyng / & so thou suppoest that
 thou hast caste on a very stronge
 bonde / & sure holde vpon þe kyng:

R. ij.

Dome

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Dome of heuenes, and that thou
canst not be disapoynted of it / (&
yet it is moze then a. C. myles fro
the) who so euer then wyll go a
boute to plucke from the thy sup
stion, what so euer is sayd / how
so euer plainly and openly y^e holy
scripture be expofided & declared
to the / & how so euer reasonable
causes be shewed to the: thou art
wonte to thyne olde rotten and
softe water / (myche lyke vnto a
Tenche, whiche loueth better to
lye hyd in stondynge pooles / and
in mudde and fylthe: caryng no
thinge for y^e fresche runnyng wa
ters, all though it be her deathe)
thou haste a madde hed, the true
doctrine was neuer herde befoze
of the / it is a straunge thyng to
y^e: thou doest therfoze shake thyn
hoze and mad hed sayenge, what
newe and straunge doctryne is
this?

a tenche

¶ fro ward
speche of
superstytious
people.

this: from whence is this straun-
 ger comen with this newe ware:
 I am now .lx. yeres of age & yet
 I neuer herde it otherwyse prea-
 ched, befoze now, there were wise
 & pruden men also in þ olde time/
 what: dyd all they erre: & were
 all thei ignoraunte, what is right,
 and what is not: my father also
 taughte me so / yf it were so, as
 these newe preachers do preache
 & teache now a dayes: then were
 we all þ ennemies of god, & very
 deuylles / and then also had all þ
 men in olde tyme wandered out
 of þ right way, & lyued in errour/
 how chaunfeth it þ we are comē
 to this poynthe: it is heresy, it is
 erroneous doctrine, that they do
 teache / it is newe faythe, þ they
 do preache vnto vs / do not, doo
 not beleue theym. I wyll stycke
 to myn olde god to þ olde fayth/
 and

& doctrine. And suche thinges do
they: yongers here & doo thynke
th^e in they: myndes. Thus doth
the preacher, thus do our person
and curate, thus do the religious
mē, thus do preeſtes / thus doeth
my father / and our neyghbours:
& ſhalt thou thinke the contrary,
to all them: falling to this newe
opynyon: afterwardeſ the mul-
titude aſſembleth to gether, and
one foole confyrmeth & encoura-
geth another. yf there be but one
word ſpoken otherwiſe thē their
madde aſſe heddes do perceyue &
take: then they crye oute aloude
not the ſcriptures (for that they
are nothyng ſkylled in) but ſcoz-
nes / dyſpyfynges / raplyng wor-
des diſſamatiōs, ſclaūders / blaſ-
phemies: & afterwardeſ they do
loke whether ony man wyll ſay,
this is an excellent man, & a ſolp
ſclowe /

felowe. My foole tell me, when
 began thy god, thy saythe, & thy
 doctryne: thou wilt say to me, I
 haue herde it preached so all my
 lyfe tyme. Now I here the very
 well: it is y^e preacher then which
 hath taught the these thynges:
 ye verily. But what maner thin-
 ges hath he taught the: (or elles
 thy ghostly father in confestyon/
 which is of the same secte & sorte.
 Oh confestyon confestyon / who
 will speake after the same maner
 of the / as of y^e preachers). Thou
 answerest & saiest, he hath taught
 me saynt Thomas / Duns / Oc-
 cā / Capreolus / Aristo. Auerrois.
 The master of y^e sentences / Doz-
 mi secure / Roselles / y^e Sūmules
 the popes lawe & themperours.
 Oh good poyson / Nowe I aske
 of the further / what are all these,
 whome thou haste now named:
 men.

Oh goodly
 declarers &
 expolytors
 of y^e scriptu-
 res of god
 be pleased.

Men. yf he haue preached men
vnto þ: then are men thy goddes,
thy sayeth & thy doctryne: thou
answerest. No forsothe not so:
for they are in dede men, but he
taught theyr doctryne. Now tell
me, what thinges do thei teache?
They teache many good thiges
of the lord god / answer me then
further are all egally sayntes, yf
they speke of god: thou saiest no/
how then? They put forth mar-
uaylous questyons, they disagre
among theym selues, none other
wyse & facyon, then þ goddes do
stryue & fyght in homere / declare
me therfore, which are those ques-
tions? They do aske & esearche,
how, what, & where, & wherfore
the holy Trynyte is / which way
and vnder what maner Christ is
god / what he is, & of what offyce
and power / of what vertue and
strenght

strenght þ holý ghoſte is / & ho w
 the lord doeth worke in creating
 wonderfull thynges : beſydes þ
 they do demaunde many goodly
 thynges of heuen, & of Augelles /
 whiche waye we may entre in to
 heuen / what is in purgatoꝝye / &
 in hell. Theſe thýges are not rare
 and gheſon . Good ſyꝝ by what
 thynges do they pꝛoue theſe ma-
 ters : one pueth by this ſcripture
 another by another ſcripture, but
 yet he reigneth & beareth þ pꝛice /
 which doeth moost ſtrongly pꝛue
 and foꝛtyfy theſe thynges, by the
 reaſonable ſayenges of naturall
 wiſe maſters / Ah, a good mater /
 as ſer as I here yet / as touching
 to the ſcriptures / they are yet in
 the pꝛeamble : but in the reaſons
 of naturall wiſe mē, they do fight
 & ſtryue foꝛ a bloude wyꝝpe . My
 frende, but which are thoſe natu-
 rall

1
rall masters, which haue taught
so greate wyse domes: Arystotle
is chiefe and hed of al/ then plato/
Auerrois/ Pythagoras/ Ah soo
then I do here that Arystotle/A-
uerrois/ and Plato are censors &
Judges/ which may giue sentēce
& Judgment of y^e holy scripture:
thou answerest, these men do vse
theym in theyr bookes throughtout
the hole woorkes. Tell me further
then/ these naturall masters and
wyse men, were they cristen men:
or were they panyms & gētyles:
gentyles/ grecians / arabians.
Expōunde & declare to me/ whom
doest y^e call gentyles: these which
do not beleue in god / so as we do
now beleue, and as y^e Jewes did
vnder y^e law of Moyses. O good
sy^r, how coulde then y^e gentyles
iudge vpon the woordes of god:
yf they neuer hadde knowlege of
god:

god: who was they? god: The
 Sonne / the Mone / Juppyter /
 Mars & y other rable of ydolles,
 Ah a goodly thynge in dede / and
 what were suche maner ydolles:
 The famly and householde of
 Sathā. Now wil we syt downe
 together and seke bakwardes y
 olde god, y olde faith, & doctrine.
 what thynkest thou, yf thy sathā
 sholde at y last be made thyn olde
 god: & Arystotle the murtherer /
 Auerrois / the sodomiter / Plato
 the traytour, thyn olde faythe, &
 thyn olde doctryn: wherfore this
 sayeng of thyn is nought / all my
 lyfe tyme I haue herd it th^o said:
 & therfore I wyll not chaūge my
 mynde and opynyon. There is a
 comen prouerbe whiche goeth a-
 bout / and it is full true. Not all
 that glytterethe is golde: what
 comparisō is there between chaffe
 and

The conclus-
 sion of this
 worke.

and pure fyne whete: As who
shold say, none at al. Herken this
sentence. O thou olde foole, how
þ lord god speaketh as touchyng
to this article, by his pphet Hieremie in þ. xliij. chapitre. ¶ If a man
of Inde can chaunge his skynne
or a lybarde his chaungeable spots
tes: (as who shold say, that may
in no wyse be) then can you also
doo well, when you haue learned
wyckednes and synne. O wo, wo,
how sore a sayeng is this: Thou
foole, reade Hieremie thzughout,
and he shall shewe vnto the thy
folysshenes / that he was onelye
sent forth of god for cause of this
artycle, beyng so rotally prepa-
red in his mothers wombe / and
that it was longe befoze shewed
to him how many old & obstinate,
& malycyous fooles sholde resyst
hym with they? olde god, they?
olde

13.
vere. if a man
of inde can
chaunge his
skynne, or a
lybarde his
spots.

olde fayth, & they: olde doctryne/
 which shold pursue hym, despyse
 hym / & at the last slee hym : & yet
 sholde they not for all that ouer-
 com hym / wold god folyshe wise
 men wolde dilygently reade this
 prophet thorough / yf there dyd
 remayne ony sparkle of the feare
 of god in theym : no Doubte of it
 they sholde tourne theym selues /
 & acknolege they: errour. But
 what shall I say, the voice & crye
 of theim is, the lambe, the lambe,
 as the wolfe did continually crye
 tohan he was turmented & vexed
 with hunger. But I do not mer-
 uayle therat ony thyng at all / for
 the xperyence of all tymes doeth
 wytnesse, that the lord god hath
 ben of no man moze hadde in con-
 tempte, moze psecuted, and moze
 despytuously entreated / then of
 theym which haue syngular and
 spectall

Of men of
 holy ordre
 god is most
 despyled.

specyall commysſion of him, that
they ſholde ſhewe forth the laude
and gloꝛye of god to all men / foꝛ
that hooꝛe cladde in purple / and
garnyſhed with golde and pꝛeci-
ous ſtones / euen vntyll this day
holdeth in her handes a golden
cuppe / full of the blaſphemyes of
god / offerynge and reachynge it
forth to all her wooers and lo-
vers / w̄ whiche cuppe ſhe doeth
make dronken all the pꝛynces of
the earth / as ſhe her ſelfe is dron-
ken of the bloude of the ſaintes &
martyres of Jeſu Chꝛyſt. This
harlotte ſhall exercyſe her owne
luſtes and pleasures / with this
portion / euen vntyll the worldes
ende, that ſhe may be caſt downe
hedlong and ſlayne onely of our
loꝛde Jeſu Chꝛyſte: foꝛ to hym
this byctory is reſerued. wher-
foꝛe lette no man be offended oꝛ
meruayle,

.127.

meruall, why they are in so high
estate and prosperite / and why
all thynges do go so luckely forth
warde with theym all theyr ene-
mies being suppressed & vndone /
and sometyme slayne also . For
so it must nedes be, accordyng to
the pphery of Danyell in y .viii.
chapytre. who so hath eares : let
hym heare . And take you these
thynges in good worthe , and to
the beste : If I haue bene in ony
thyng to bolde : what so euer I
haue done, verely I haue done it
for your proffet / to thende that
no man sholde come in to er-

roure / and so by the rea-
son therof be dāp-
ned ppetually /
where
from,
god pserue vs by his high grace,
Amen.

Here

Ms. fol. 128. as 36 twice numbered.

Here endeth þ booke of þ olde god
a the newe, of the olde fayth
and the newe, of þ olde
doctryne and the
new, or þ oꝝ
gynal be-
gynnyng of Idolatrye.

WITTE LE BOI.

Imprynted at London in
Fletestrete
by me Iohan
Byddell dwelling
at þ signe of our Lady
of pite, next to flete byrdege.
M. v. C. xxxiii. þ xv. day of June

Cum pꝛiullegio Regali.

Fyſte reade / and then Judge.

